The Independent.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our Hearts"

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The Independent.

THE TWO YEARS.

BY JOHN JAMES PIATT.

I.

THE DYING YEAR.

As when within some mighty battle-plain
The king is fallen and all his army knows,
One common thrill goes through the myriad heart,
For there he lies, breathing last breath away,
So dear, so dear to all he seems to lean
His dying head on every soldier's breast:
So the Year dies, so, dying, seems to leave
His fallen head upon the heart of all.

II.

THE NEW-BORN YEAR.—AT HIS FIRST LEVEE.

Come, happy ones, and see the new-born Year!
Come, lean above his cradle lovingly,
Oh! ye who cross bright thresholds of bright days
Lightly as skipping-ropes, with laugh and song;
Oh! bend above the cradle of the Year,
New-born—the latest child of Time—and kiss
His sleeping lips. Look, how they smile in sleep;
Whispering with angels, angels loving you!
And ye whose heads are in December's frost,
Send your hearts back to May, and see his face!
The royal Infant, who shall rule all lands,
Lies soft in cradle-slumber. This is he
For whom all bring their frankincense and myrrh
From the deep Orient lands of Memory—
His kingly lips unworded, closed eyes,
A dreaming heart, to-morrow's sceptered hands!
These lips shall breathe the statutes of all realms;
These brows shall nod, and crowns of gold are dust;
These feet, the footsteps of their passing on
May echo on far thresholds. Who shall say?
. . . . What shadowy presence crowds the waiting air,
With sense of gathering wings! Behold who stand
Within the presence-chamber of the Year!
Around his cradle gathering they come,
Phantoms with wings, the servants of his dreams,
The genii of his deeds. Strange whisperings
Fill the charmed silence. None their meaning know.
Strange, shadowy hands trail, flame-like, on the walls;
Strange letters stare into our eyes; but they
Are in a language only prophets read.
Strange pictures grow; strange faces start from veils;
Strange fingers beckon. None may understand.
These are the spirits that hover o'er the Year
And haunt his cradle. . . . Shining with a ray
Of the sun's far brightness, through the mist of dawn
Comes Hope, the soul's fair morning angel, bright
With her bright, unseen train! The shadows fly;
A dream of music floats within the light;
May, somewhere, breathes her flower-air; dancing, singing,
Come youths and maidens, a gay summer vision;
And, somewhere, June has filled the earth with roses;
New harvests ring with gladness, golden-wide,
And Plenty's banded sheaves, in sunny heat
Half hidden, gleam and rustle far away.

THE GIFT OF THE HEART.

BY THEODORE L. CUYLER, D.D.

Sometimes the conversion of the soul to God is almost an act of violence, and attended with throes of intense feeling. It is like the transplanting of a full-grown tree torn up by the roots. President Finney notes such cases in the powerful revivals under his powerful preaching.

But the majority of true conversions are of a more gentle and undemonstrative character. They are not attended either with acute anguish of conviction or with exuberant joy. The Divine Spirit operates upon the heart somewhat as the sunshine and the shower operate upon the sown seed. A new principle springs up in the soul and grows—"first the blade, then the ear, then the full corn in the ear." Conversion is essentially a change of heart. Sometimes it is described as a change of ownership. God comes to a wayward, disobedient man, and in a tone of authority and love says to him: "My son, give Me thy heart." God addresses this short sentence, one of the weightiest ever uttered, both as a demand and an invitation. He has a right to make the demand, and his infinite loves prompts the invitation.

In the human body the *heart* is the central vital organ. By the play of its valves, as by the play of a piston-rod, all the blood in the system is sent coursing through veins and arteries, from head to foot. Once in every four minutes each drop of blood passes through this central organ. The strokes of its piston reach 100,000 in every four-and-twenty hours. The currents driven forth at every stroke carry heat, activity, and vital force to the furthest extremity of the frame. From this wonderful bodily organ the work is transferred to the mental and spiritual nature. That inward power which drives the current of thoughts, feelings, affections, and volitions is called in the Bible the "heart." It really means the whole inward life. If God gets the heart completely, he gets the whole man. When a suitor seeks to win the heart of a pure, virtuous maiden, he feels sure that if he gains it he will gain her hand, her person, her whole self. So, when the Lord Jesus says to the sinner, Give me thy heart, he means, Give me thyself.

Character is determined by what we love best and labor for most zealously. The heart of such a man as Bierstadt is filled with pictures; of such a man as Jay Gould, with railway stocks; of such a man as Moody, with revival-work. We judge of the unseen interior by the outcome, just as we judge that there is a bees' nest in a hollow tree if we see the bees coming and going from a hole in the trunk. The Bible tells us that out of a certain kind of heart proceed evil thoughts, adulteries, thefts, falsehood. A good man out of the good treasury of his heart bringeth forth good things. God does not deal with actions, but with the heart that prompts them.

When our loving Lord says to you or me "Give *Me* thy heart," he asks us to do three things. He asks us to know him. He asks us to love him. He asks us to obey him. While he is an utter stranger we cannot love him, and unless we love him we cannot render him any steady or cheerful obedience. As soon as we give him our hearts, his will becomes our rule of conduct and his service becomes our highest delight. If the reader of this article feels sure that the revealed Word is his rule of duty and the service of Christ is his constant aim and his truest delight, then he has a right to count himself a Christian. If he is not conscious of any such feelings and aims and affections, then he is an unconverted man, whether he be a church-member or not.

There are many reasons why we should give our hearts to God. He has a right to them. To refuse them is sin, the very essence of sin. The more disordered and depraved they are, the more reason that we should take them to him to be purified, to be set right, to be put under his control. If my watch does not keep good time, I know that it is out of order. Its works are depraved and I do not attempt to mend it myself. I take it straightway to a watch-maker. The worse off the watch, the more need of its being repaired. The worse your heart is, my friend, the more need of taking it to that Divine Saviour who can cleanse it and "renew a right spirit within" you. For any one to say "I am too guilty a sinner to be regenerated" is as absurd as for a sick person to say, I am too sick to send for a doctor. To the most depraved sinner in this world which he died to redeem Jesus says: "Come unto me. Give me thy heart."

This is a positive step toward a positive religion; for, if we give Christ the heart, we give him our inward life. We agree to let him own us and rule us. This is something vastly deeper and more thorough than the mere attempt to overcome a particular temptation or to give up any sinful practice. That is a mere negative process; it is a casting out of one devil, with no certainty as to who shall take the vacant place. Christianity is vastly more than a prohibition of iniquity. It is the performance of Christ's commandments. The only remedy for Sabbath-breaking is Sabbath observance; the only remedy for covetousness is liberal giving; the only cure of drunkenness is sobriety; the only cure of unbelief is to begin to take Christ at his word and trust him. We are utterly weary of a certain style of preaching which deals out perpetual thunders at particular sins. Such preaching makes men angry or makes them desperate. What they need is the renewing power of God upon the heart, and the active performance of right and true and holy acts which proceed from such a purified heart. To "cease to do evil" is not enough. It is infinitely more important to "learn to do well." Paul struck this vital truth when he enjoins us to "walk in the Spirit and ye will not fulfill the lusts of the flesh." In fact, the only way to get sin out of our lives is to get sin out of our hearts, and the only effectual way to accomplish that is to admit Jesus Christ into our hearts. The efforts of the gallant Dutchmen in besieged Leyden only ended in starvation and death. They kept the Spaniards out, but hunger was devouring their own lives. But when Admiral Boisot was admitted within their walls, with food and re-enforcements, Leyden was saved.

Do not say that you cannot regenerate your own heart. God's Spirit can. He offers to do it. He pleads with you to let him do it. Co-operate with the loving and all-powerful Spirit. Pray for his help. No farmer pretends that he can control such forces of Nature (or Providence) as sunshine and rain; but he can and does co-operate with these forces, by plowing and sowing in the due season. You cannot control God; but you can let him control you, and that is all he asks.

What a glorious beginning it would be for the new year to give Jesus Christ your heart! That would signify a new heart. That would signify a peaceful, happy heart. Jesus will make heavy loads light and breathe into you a joy to which you have been a stranger. Jesus will lift your life up out of the mire, out of the bondage of Satan, into the higher atmosphere of holiness and the liberty of a child of God. Lose not a moment. This opening year may be your last. Christ admitted means Heaven. Christ rejected means Hell! Now is the *acceptance* time. You have no certainty that in another world God will say, "Give me thy heart."

MR. MALLOCK AND HIS CRITICS.

BY PROF. FRANCIS L. PATTON, LL.D.

Delitzsch tells us ("*Apologetik*," s. 14) that when among the more recent apologetic writers he comes across Drey, Dieringer, Staudenmaier, and Hettinger, four famous Catholic authors, he has no difficulty in greeting them with a hearty *pax vobiscum*, without meaning thereby to make a treaty of peace with the Roman Catholic Church. It is a pity that this spirit is not more frequently exhibited, and that Christians do not more generally understand that the apologetic must be a broad-minded man. Too commonly do men forget that, though differing from their brethren of other faiths on many important points of doctrine, they may yet be in very close alliance with them in the maintenance of truths which all Christians hold in common; and, moreover, that they may generously recognize the services which their brethren of other communions may render the cause of Christianity, without compromising at all their own convictions concerning other points of doctrine in respect to which they stand polemically related to each other. A signal instance of the lack of the true apologetic spirit has recently been seen in the treatment which Mr. Mallock has received on account of his book "Is Life Worth Living?" Sometimes one is disposed to regard the illiberal criticisms of this book as indications of a failure to understand the merits of the controversy, rather than as the outcropping of excessive bigotry or Protestant partisanship. For, however inimical to the theology of the Synod of New Jersey the conductors of *Scribner's Monthly* may be, it is more than probable that they would wish to be regarded as the advocates of morality, and of Christian morality at that. And, though they probably have no sympathy with the Roman Catholic Church, it is not likely that they would willfully malign a man who had been trying to do a good work, merely because he happened to belong to that communion. Hence, when, as far back as the September number of that magazine, we find Mr. Mallock slightingly and sneeringly referred to as "well-born, well-fed, well-read, well-supplied with luxuries, doubtless well-taught at the wicket and the oar, etc., etc.," the impulse is very strong within us to say that the writer has only a dim appreciation of the present posture of the ethical problem. Mr. Mallock's book is not invulnerable; but (save where he has been reviewed by avowed Positivists) the disparaging criticisms, which, more or less serious, or more or less facetious, as hatred or ignorance has happened to preponderate, have found their way to the press, are

mainly due to ignorance of the problem with which the author is grappling or to an indiscriminating hatred of the Roman Catholic Church.

And now suppose I were to see some great evil, that is eating its way into the heart of society, and that (which, of course, is very unlikely) I were to show by argument and illustrations and in the use of a polished and incisive rhetoric that catches the eye of all readers, that the only hope for the nation is in pure religion, and the revival of earnest piety, and the outpouring of the Holy Ghost. And then suppose that, having made this argument, I were weak enough to say that this pure religion and this needed revival must be looked for, if anywhere, within the Presbyterian Church. What ought men to say? Should they say, "This is only a device for setting Methodists and Episcopalians to consider the claims of Presbyterianism"? Should they say, "This is a scheme inspired by the Devil for the purpose of ensnaring the unwary Congregationalist"? No; but they would say, if they did me justice: "He is all wrong as to his ecclesiasticism, and perhaps is a trifle fanatical; but there is no mistake about what he says as to the need of religion. And, after all, his talk about Presbyterianism is altogether separate from the discussion of the main question." Now, just as I think men ought to judge me were I in the circumstances described would I wish to judge Mr. Mallock. Mr. Mallock may or may not be a Roman Catholic, and, whether he is or not, his plea for the Roman Catholic Church is the weakest part of his book. He deserves credit, however, for having made the most thoroughgoing and, on the whole, the most successful attack upon one phase of the Positivists' theory of morals which, so far as I know, has yet appeared in print. And, what is another point in his favor, he has written his book in a style that is juicy enough to give it pretty general circulation. The fact that a reply as bulky as Mr. Mallock's volume has been written from the standpoint of Positivism is an indication that the Positivists know that they have met with a man who is quite a match for Prof. Huxley in wit and for Prof. Clifford in argument. Reserving for another time and place the discussion of the present state of thought, on ethical questions, it will suffice to say that Positivism is just now on trial on the charge that it makes against the obligatoriness of morality. If moral distinctions come along only to mark the stages in a process of development, may they not disappear as they have arrived? And, while they stay, and before the tardy wheels of evolution take them out of sight, can we, in any true sense of the word, feel that they have any of the old meaning of obligation with which they were once invested? The Positivist tries hard to defend obligation; but the most definite answer he can make to the questions just propounded is to say that obligation is posited in the importance of perpetuating the social organism. Very well. "I ought to be moral because otherwise society will go to pieces." But the rejoinder of the logical thinker, who is regardless of consequences, is: "What if society did go to pieces? Suppose that by some concerted action the whole race should agree upon simultaneous suicide. What harm would come? Is life worth living?" This is Mr. Mallock's question; and he shows with masterly skill that, emptied of the hope of immortality and of belief in God, it is not worth living. And if life is not worth living, the Positivist has no basis on which he can rest his argument in defense of obligatory ethics. Mr. Mallock's interrogatory is seriously propounded; his argument is seriously conducted; and the discussion bears vitally on one of the deepest questions of current thought. But the writers who have made his question the theme of their witticisms have shown very clearly that it is a rare thing for one to be at once funny and profound.

The most pretentious "reply" to Mr. Mallock is by the anonymous author of "The Value of Life." He pauses in his writing to call attention, in a foot-note, to some trifling fault of syntax, and so would have us understand that he is a Purist, as well as a Positivist. But the careful reader soon discovers that he is not the man who should undertake to point out Mr. Mallock's solecisms. The argument of his book consists, first, of an attack upon the Roman Catholic Church. This is Mallock's weakest point, as I have said; but, as what he says on this subject is really a mere appendix to his volume, it is no great triumph of logic for a Positivist to dispute the claims of the Roman Catholic Church, and Protestants will not thank this anonymous author for the kind words which he has been pleased to say concerning Protestantism, when they know that Protestantism is synonymous in his mind with "Free Thought, Rationalism, Positivism." *Haud tali auxilio.* Then a large part of his volume is devoted to an exposition of the Positive Philosophy, without much reference to the question whether the Positive Philosophy can answer the charge that it does away with the obligatoriness of morals; and what he does say on this latter point is said in a much more sprightly and tangible way by Miss Bevington, in the *Nineteenth Century* for October.

The only thing in this book which calls for special notice is a strange dialectical encounter with Mr. Mallock, with which the author opens Part III and which reaches its climax on page 129.

I venture to say that such a wretched pretense of reasoning is rarely to be seen as that which this writer has exhibited, who has at the same time been careful enough to parade his ignorance in the symbols of formal logic.

He is refuting what he calls Mr. Mallock's doctrine of "equivalent inexplicableness." Mr. Mallock, it should be said, has followed that line of reasoning with which Bishop Butler (and subsequently Sir William Hamilton) has made us familiar. He says in substance: "There are no difficulties in the way of Theism which do not confront us in experience, whether we be Theists or not. We must believe in Free Will, though free will is rationally unthinkable." But Mr. Mallock's reviewer exhibits himself in the following style:

"The syllogism runs thus:
The freedom of the will is unintelligible.
$(x=y)$
The moral attributes of God are unintelligible.
$(z=y)$
But the freedom of the will is a fact of human consciousness.
$(x=u)$
Therefore, the moral attributes of God as described in theology are facts eternal to human consciousness.
$(z=v)$
Here is a double fallacy," etc., etc.

And the writer, after caricaturing his author in this fashion, tells us seriously that, according to "the rules of logic, no conclusion could be drawn" from the above syllogism! Of course, not. But what is Mallock's position? Just this; and nothing can be plainer. A fact of consciousness must be believed. Freedom of Will is a fact of consciousness. But Freedom of Will is unintelligible. Some things, therefore, that are unintelligible must be believed. If, however, some unintelligible things *must* be believed, other unintelligible things *may* be believed. But the moral attributes of God are unintelligible. Yet they *may* be believed; for the unintelligible is not necessarily the unbelievable. That is the whole of it.

But Mr. Mallock's indictment of Positivism is more important than his argument for "Natural Theism." He may be very weak as a constructive theologian; but he is, nevertheless, a very powerful destructive critic of Positivist morality. Miss Bevington has made the most plausible reply to him that has yet appeared. But I do not feel that she has been very successful, and she writes as though she were herself conscious of being but partially successful. A change is coming; but moral opinion, she says, will "eventually set sail in a direction . . . nearly parallel with Christianity." That is to say, Positivism is not likely to improve much on Christian ethics for some time to come; which is probably true. But she is frank enough to say why virtue is virtuous, in her judgment. It is because and only because it makes for the happiness of society and is difficult. Therefore, whenever conduct that used to be called vicious "increases the sum total of *unreactionary and wholly happy happiness* in the world," it ceases to be vice. And, inasmuch it will always remain "a deeply-rooted impulse" in man to "appreciate that good which is achieved with difficulty," the death and burial of a thousand creeds will not avail "to hinder the *instinctively special* force of his admiration." And so morality will be conserved, even though Atheism should become national in its proportions. So, at least, Miss Bevington thinks. Instinct, then, is to keep a man moral, and it is safe to leave virtue in the hands of instinct. This is Miss Bevington's opinion, though the social conventionalities have rested, I suppose, on the opposite belief. But instinct can be relied upon only when the practice of virtue is "difficult." A universal facility for virtue would be the death of virtue, for its essence is in the difficulty of it; and the secret of man's instinctive admiration of it is that it is "a good that is achieved with difficulty." So much for the last exposition of atheistic morality! To give the name of *obligation* to this so-called instinct is simply to trifle with terms. And to believe that men will be virtuous when no reason for virtue can be given, except the fact that it tends to perpetuate the social organism, is to betray a degree of credulity and an ignorance of human nature which are excusable in Miss Bevington only as they show that she is a very "unsophisticated" Positivist.

Of course, the Roman Catholic journals have not been slow to take advantage of the argument which Mr. Mallock has made for Roman Catholicism; but neither have they depreciated his argument against Positivism. *The Catholic World*, in a very able review of the book, has done ample justice to the author's logical powers, and, though the article is vitiated by a tone of sectarianism from which Catholic journals are not free, it is the best review, on the whole, that I have seen. Yet Roman Catholics ought to get over the silly idea that Protestantism and Infidelity are synonymous terms, and their leading organs of opinion ought to know better than to suppose that thinking men can be imposed upon by the sophistry which has been doing duty so long for reasoning. They know very well that the truths which Protestants and Roman Catholics hold in common are far more important than the doctrines about which they differ; and in this debate with Atheism they should be broad enough to recognize that they stand on common ground with Protestants. It is neither high-minded nor wise for them to pause in the controversy with the Atheist in order to make some cheap capital for their own Church. And this is where the Protestant begins his controversy with Mr. Mallock. I shall not stop to criticise the author's softened and altogether euphemistic account of Roman Catholic doctrine. What he says is worth noticing, however. And I will frankly concede that the idea of a church infallibly guided and speaking in the present tense is not antecedently absurd. What I claim is that Mr. Mallock has not succeeded in taking Christianity out of the category of inductive reasoning and probability by means of his hypothesis of an infallible church. The trouble with Protestantism, he tells us, is that it appeals to a testament without having an infallible interpreter of the testament. "To make it in any sense an infallible revelation, or, in other words, a revelation at all *to us*, we need a power to interpret the testament that shall have equal authority with that testament itself." But, if we need an infallible church to certify that the Bible is infallible, do we not need another infallibility to certify that the church is infallible, and so on *ad infinitum*? Mr. Mallock must see the difficulty in which his reasoning lands him. But what evidence does he give us that the Church is infallible? Like some Protestant writers, he feels under the necessity of formulating Christianity in the terms of evolution; and, admitting that he has constructed a plausible hypothesis in behalf of which something can be said, still it is a hypothesis; or, even granting (though I am very far from granting) that he has shown that this is a very probable hypothesis, how, then, would he occupy any other argumentative position than that which is alleged to be one of the drawbacks to Protestantism? For we have by inductive study reached the point where we can defend the hypothesis of an objective written revelation, and the most that Mr. Mallock can claim, allowing him all that he asks, is that he is in a position where he can defend the hypothesis of an inspired teaching Church. It is folly for the Roman Catholic to make so much of the weakness of the historical argument and of inductive reasoning for the purpose of showing that Protestants must depend on merely probable evidence, for he is involved in this matter quite as much as the Protestant. Of course, the Roman Catholic may close controversy by postulating the infallible Church. And so can the Protestant, by postulating the infallible Bible. Such a procedure may satisfy the believer, but it will not convince the doubter. And this leads me to say, in closing, that a great distinction must be made between the argument which will satisfy the Christian and that which can be made to appear satisfactory to one who does not believe. To the believer, the strongest proof that the Bible is the Word of God may be "the witness of the Spirit," and, being the witness of the Spirit in the soul, it may have the character of certitude, which mere inference or induction does not possess. But this "witness of the Spirit" is not a common measure between minds, and, therefore, is an argument of which we can make little or no use among men in the world. I do not say that the Roman Catholic does not feel sure of his Church's infallibility; but I say that, when he undertakes to convince me of that infallibility, he must resort to argument and induction, and that it is in the nature of the case impossible for him to transcend the conditions of inductive reasoning. It will be the privilege of the Roman Catholic to show, if he can, that there is stronger probability in favor of the Roman Catholic form than of the Protestant forms of Christianity. I am not speaking as to the *results* of the inquiry. But I am sure that, as to the *method* of the inquiry, he must consent to deal with the unbelieving world, and so must the Protestant, according to the recognized principles of reasoning. And whenever Protestant or Roman Catholic makes up his mind to manipulate the laws of thought and construct a special logic of religion, the unbelieving world will say that he does so because he shrinks from the conclusions which will be forced upon him in a fair debate.

CHICAGO THEOLOGICAL SEMINARY.

VIEWS OF EVOLUTION.

BY PROFESSOR JAMES D. DANA, LL.D.

TO THE EDITOR OF THE INDEPENDENT:

IN an article in your paper of the current week you convey a wrong impression to your readers respecting my teachings on evolution. I, therefore, send you a brief statement of the more prominent of the views I present in my lectures on the subject, from which you will see that I am not a very "vigorous supporter of evolution," nor "in some respects the most radical evolutionist we know of," and that I believe that a creative act was necessary to the existence of man's body or physical nature.

In the first place, I may say that these views are correctly represented in my "Manual of Geology," pages 603, 604.

The lectures are an attempt to present the argument from both sides fairly, and with full illustrations by means of the various facts that are appealed to, in order that the hearer may decide the case for himself. My conclusion as to the chief point—whether evolution went forward by natural causes, or by divine fiats partly or wholly—as brought out in the last lecture of the course, is, in a condensed form, as follows:

That the special means of change and progress by which it is supposed species may have been made from species and the systems of life evolved are not explained by any facts thus far ascertained or by any theory of evolution; that no system of causes has yet been proved to be adequate for the results; that the insufficiency of all environments and environment conditions, without some profounder means, is manifest; that the theory of natural selection is a theory of *selections*, and *not of the origin of species*, and that the selective breeding exemplified in man, which it appeals to as

its fundamental principle, can rarely take place under natural conditions, since Nature's methods are distributive, through the promiscuous breeding which, without man to direct, is almost sure to take place, and not selective; that the principle "survival of the fittest" explains, in part, *survivals*, and thereby the geographical distribution of species, as seen in the faunas and floras of different countries, but nothing as to how the fittest came to be, or species to exist or become evolved.

But, after saying that "to me the causes and conditions appealed to seem inadequate," I, nevertheless, admit, in view of known facts as to the general geographical relations and distribution of species, whether of animals or plants, the transitional forms which have been found, especially between modern species and those of the geological age next preceding—many existing species of plants, for example, so graduating into kinds but little different, and others much different, in the Tertiary era, that botanists have found no way out of the apparent confusion thus introduced except by means of the principle of the derivation of species from species—and in view also of other considerations arising out of the structural unity of forms, effects under the law of heredity, and the character and extent of actual or known variations in animals and plants, that, however inadequate the known agencies of change may seem to be, it is altogether probable that there have been natural causes at work, which were sufficient for the development of the systems of life so far that there were few occasions for divine intervention.

I further endeavor to show that man's physical nature, as well as his spiritual, was not a product or educt of evolutionary processes; but that it demanded for its creation a divine act, referring for proof, as done by Wallace, to the fact that the brain of the lowest race of men has twice the cubic contents of the highest man-ape; to the fact, further, that the skeleton of man is adapted throughout for a vertical position, and that of the ape for a horizontal or inclined, and that geology has discovered no human remains in the rocks that indicate a lower grade of man than now exists, or one that makes the first shade of approximation to the inclined structure of the ape, and also to the existence of a moral sense, etc.—all showing that some other power than Nature's was required for man's existence.

I also argue that the facts from science thus far ascertained sustain strongly the view that the introduction of life on the globe demanded divine intervention, and that there may have been divine intervention, for all that science has to say on the subject, in other cases in the grand system of progress.

I observe, further, that creation of species by divine *fiats* does not necessarily imply creation out of dead matter; but that creation of species from species would be as strictly creation by a divine act, and of the two methods the latter would be, most probably, the true one, in view of the economy of action under God's laws. This holds for man, as well as for all other species. I say that "the derivation of man from an inferior species need give the student of the Bible no trouble of mind, provided, in connection with it, a divine act is admitted to have been parent, both physically and spiritually, to the new creation.

My introductory lecture points out the fact that the first chapter of Genesis—the Bible history of creation—says nothing definitely as to the manner in which species were created, except in the one case of man; but, on the contrary, uses language that implies growth or development after a fiat. It says: "Let the waters bring forth; let the earth bring forth"—words which do not suggest the idea that each species was made by a divine act, but through some method of water-production or earth-production; words which might, with a free interpretation, be taken to indicate direct creation of each species, as long as it was thought to be true that all plants were made at one time by one act, on the "third day," and that all animals, man excepted, came into existence through two fiats—one part at one time on the "fifth day" and the rest at one time on the "sixth day"; but cannot now be so taken, since it is demonstrated beyond question that species of plants and animals made their appearance on the globe in a long succession, and that certainly one-third and probably more than half of all geological time, after the first appearance of a plant, had passed before there were flowering plants related to those of our modern forests, the pine tribe excluded, or to the palms that are so prominent a feature of warmer climates, or animals even distantly akin to the modern quadruped. There is no avoiding this conclusion of science by reference to a return to chaos and a six-days' creation just before the appearance of man; for many of the quadrupeds which now exist on the globe and nearly all the plants and inferior animals were in existence before man, and continued on undisturbed through the supposed epoch of chaos.

As to my belief "that the primary forms of animals out of which the several great classes were developed were determined by the peculiar molecular construction of matter which favored the germ of one class or of another," the signification and significance are not precisely what would be inferred by the reader of these words in THE INDEPENDENT. It is my belief that all results and conditions are reached through or in concurrence with molecular law; that the differences in germs, leading to their different modes of evolution and different adult forms, are some way expressed in their molecular constitution. But, with me, this is wholly independent of the question whether evolution was carried forward by successive divine acts, or by natural causes, after an initial fiat. Molecular law is law by divine act; and in conformity to that law and through it creation, whether by fiat or by natural growth, must have taken place. The great lines of progress in the systems of life, indicated by the divisions of classes, orders, etc., I believe to have had their foundation fixed in molecular law, under the divine will, and not to be a product or consequence of environment conditions. The theories of evolution which make progress mere *transformism*, as it has been designated, or a direct result of the pulling, shaping, or transforming action of environments, I regard as based on a superficial view of Nature. I hold that in evolution there was truly an evolving; that beneath are molecular and physiological laws, whose action, external conditions, or the environments were able to modify, but not to control. And I may say, further, that it is my confiding belief that all law is law by divine appointment, for a divine purpose, and that all force is the ever-active divine will.

Further, I advocate the view that the system of life would have been the same whether it were a development through natural causes, after an initial fiat, or through creation by fiats. On this point I say, in my "Geology":

"The idea of system in all structure and of progress through the ages, according to a scheme that may be compared to the opening of a flower or the development of a germ, instead of being atheistic, is the only view of the history of life that is consistent with its divine origin. Were there no such order of succession, no such unity of law and structure, this would be complete demonstration that a Being of infinite wisdom had not ordered or controlled events. Moreover, a divinely appointed scheme of progress should exhibit not merely system, but an exact reference to the external surroundings of the species, through the successive changes in the earth's physical history; and so completely that the succession of life should be the same, whether carried forward by a system of natural causes under a divine law established at the beginning or by successive divine acts."

Finally, I close my lectures by an exposition, from a scientific point of view, of the first chapter of Genesis, and present the conclusion I have long held, that the two records — the earlier revelation and the later, Nature and the Bible —are one in their enunciations of the history of creation; that they both contain conceptions infinitely beyond the reach of the human intellect and bear alike evidence of their divine origin. The modification which has taken place in my views as to evolution has not been attended by any weakening of my faith in the Christian religion or change of opinion as to its doctrines.

NEW HAVEN, DEC. 19TH, 1879.

NEW YEAR'S EVE.

BY C. P. CRANCH.

All nights are New Year's Eves for those who see
Time but a picture of Eternity.
For them there is no old, there is no new;
End and beginning undivided flee
As in a flowing stream to human view.

Time would not be, but for the well-known flight
Of days and hours—of morning, noon, and night—
Of springs, of summers, and of winters cold.
Time is the stenograph that man must write,
A symbol faint of mystic speech half told.

Yet since the rolling world goes round and round,
And since in earthly limits we are bound,
And we must plant forevermore our feet,
By Nature's law, upon this earthly ground,
We take her thralldom with a faith complete.

Like soaring larks, we seek the skies of thought,
Up in ideal sunshine we are caught,
And touch the empyrean with bold wings,
But sink again to earth, and feel that nought
Can wean us from the life of human things.

So, on our New Year's Eves we meet our friends
Beneath the all-moving Power, for whose wise ends
Our lives are rounded in by days and years,
Joyous and thankful for the love that blends
Its Omnipresence with our hopes and fears;

Unfettered, yet instructed by the Past
To bear the molds in which our lives are cast,
To tread with manly steps our future path,
To make each New Year better than the last,
And, patient, reap old age's aftermath.

Time was and is, and ever yet shall be.
He sets his royal seal on all we see.
Where'er we go his record we must take,
When in the light of full eternity,
Where days and years are lost, our souls awake.

Then, when from dying eyes the crawling spark
Of life goes out, and all at last is dark,
Nobler it were to leave above the sod
A loved and honored name, than dread our bark
May founder in a sea unknown to God.

A GLANCE AT IRISH HISTORY.

BY R. LEWIN.

So many people really know next to nothing of Irish history that, in view of the arrival of the modern O'Connell, it may be worth while to take a glance at the subject.

By reason of successive conquests, a large proportion of Irish soil has been once, twice, or thrice confiscated by English kings—the last confiscations having been of lands held by those (notably the Earl of Clancarthy) who intrigued for the restoration of the Stuarts. But, while no Englishman outside Bedlam ever dreams of upsetting his country with a view to regaining the property of which his ancestors were dispossessed by the Normans, thousands of Irishmen seriously assert their right to estates confiscated on account of their ancestors taking up arms centuries ago, and think that such lands ought to be divided up among the descendants of those who originally possessed them.

Inasmuch as the conquering party was Protestant—at least, since the time of Henry VIII—the confiscated land was, naturally enough, granted to Protestants. Hence the beginning of a thousand difficulties; inasmuch as landlord and tenant became for the most part of conflicting creeds, and religious was thus added to political antagonism.

Perhaps the English monarch who really proved, though unintentionally, the worst enemy Ireland ever had was his most Catholic Majesty, James II, of whom the French wit said, at St. Germain: "There goes the man who lost three kingdoms for an old mass." James thrust his faith down Englishmen's throats. The result was, indirectly, those hideous penal laws which for so long disgraced the Irish statute-book. They were really the result of panic, than which nothing is more unreasoning and cruel. The Irish Protestants were in a very small minority. They had no standing army and no police. The only way, therefore, it was assumed, to protect them and their interests was to insist on frightfully repressive measures.

Every one must readily comprehend how admirably all these circumstances were designed to create civil and religious discord betwixt governing and governed. But other causes were forthcoming still further to aggravate this. Nothing is more demoralizing than irresponsible power, and the Irish landlord came, in a large number of cases, to be practically, though not legally, irresponsible in his dealings with the peasantry. The Earl of Kerry was described by a minister in the last century as "a sort of king in that wild county," and unquestionably he dealt with his vassals after a summary fashion in which the King of England, his master, would never have dared to deal with his. Ireland, except around two or three great cities, was until a century ago almost a *terra incognita*; indeed, it is only within the last 50 years that there has been anything more than a bridle-path through some very extensive districts. The great landholders, although very arbitrary, were themselves generally just, though their agents too often were not; but the lesser were in a vast number of cases simply infamous. Irresponsibility seemed to utterly demoralize them. They became profane, dissipated, corrupt, and dead to all sense of duty. This was the condition of affairs during the last century. It has been the fashion to blame the English Government for it; but those by far the most to blame were the Irish nobility and gentry. Had they done their duty, all might have gone well. No doubt the Government ought to have looked more closely into matters; but it must be borne in mind that, even up to fifty years ago, it often took some fourteen days or more to reach Ireland, which was infinitely more remote to England than America is to-day, and that the channels of information were excessively circumscribed. Under these circumstances, the Government in London, from supineness and ignorance, rather than from anything worse, got into the way of governing Ireland through leading Protestant Irishmen; and these "undertakers," hopelessly corrupt for the most part, kept things quiet in return for getting all the patronage. But this, at all events, was the result of leaving Ireland to be governed by Irishmen, which is the very thing now clamored for.

The Irish Parliament, now put forward as a panacea, was a failure. It was an absolutely bigoted body, in which the Roman Catholics were entirely unrepresented. In fact, it succeeded in nothing but brilliant, florid oratory. The English Government did not want to interfere with it from any jealous motive. Pitt had far too much to do in fighting Napoleon to want to trouble himself with Ireland. He only interfered because that country was in such a dreadful state. The rebellion of 1798 was, be it remembered, fomented and completed while Ireland had her own parliament. This was scarcely an evidence of its success in making the country contented, and the readiness with which the legislature was bribed to vote for the union is sufficient proof of the purity of its members. It was the rebellion of 1798 (which began not among Catholics, but among Northern Presbyterians) which really brought about the union. Pitt was vehemently in favor of Roman Catholic emancipation; but George III put an effectual stopper on it. Let any one read Lord Stanhope's "Life of Pitt," and judge for himself whether, under all the circumstances, it was possible for him to have kicked against the pricks more than he did. In dealing with the religious question, English ministers had an extraordinary difficulty to meet. The bitterness and intensity of anti-Protestant feeling in France showed itself in the massacre on St. Bartholomew's Day and the Revocation of the Edict of Nantes. The bitterness of anti-Catholic feeling in England showed itself in the intense reluctance to accord full citizens' rights to Irish Roman Catholics. In the last century no British minister had sufficient power over public sentiment to give the necessary relief; but, *mutatis mutandis*, would Roman Catholics have behaved any better? Liberality of sentiment in religion is quite a modern virtue, and oftentimes closely allied to what is not a virtue—sheer indifference.

It is a great misapprehension to suppose that the English people, as a body, intend-

ed or intend to be oppressive or cruel to the Irish. The fact was that they knew next to nothing about them and their troubles. All they knew was that, somehow, there was always a fuss in Ireland; that nothing ever went well there. It was very unfortunate; but, of course, they could not help it. Other people got along well enough. Why couldn't the Irish? This was the prevailing sentiment among the great English middle class. Amongst a considerable section, however, there always peeped out the fear of Rome. This was particularly the case with the great Nonconformist bodies—the Presbyterians, Wesleyans, and also Episcopalian Low Churchmen; and these, be it remembered, are a very powerful representative class among English voters. The minister, then, who could run counter to these and also to the great Irish landed interest had need to be very strong, indeed. Here, then, may be seen the reasons why, even apart from George the Third's opposition, Roman Catholic emancipation was so long delayed, and, indeed, why the abolition of the Church Establishment was deferred until our own day.

It has lately been pointed out by an able Roman Catholic prelate, the Bishop of Salford, that no concessions are made to Ireland unless she agitates. This is quite true, and is an absolutely conclusive reason for agitation. But here again the question occurs: Do governments by parliament anywhere do much unless an agitation takes place to strengthen their hands? Look at the slave-trade agitation, for instance. What a Herculean task it was that Wilberforce and Clarkson undertook! Take again the act to prevent rotten ships going to sea. What a business it was for Mr. Plimsoll to get that passed! A government is very rarely strong enough to deal with any great remedial measure on its own responsibility, inasmuch as such a measure invariably cuts both ways and those whom it hurts are so often politically strong.

The crucial difficulty in dealing with Irish questions lies in Ireland being a house divided against itself. To what an extent no one can estimate who has not lived in the country. It is this, in fact, which, making it disagreeable to reside there, drives many into absenteeism. Do not we see it in Belfast and Derry every summer, when shoals of military and police have to be poured into those cities, to prevent the Catholics from fighting the Protestants for the love of God, and *vice versa*. Scarcely a week passes that some one is not brought before a Belfast justice for cursing King William III, or the Pope, as the case may be. Here in New York and Brooklyn today are thousands of Irishmen who will bless Mr. Parnell; and a considerable number, just as Irish, who will do precisely the reverse.

Those who feel disposed to denounce very vehemently the conduct of England toward Ireland will see, the more they study the question, that, admitting lamentable shortcomings, there have been extraordinary difficulties in the way of English statesmen, who cannot do as they would, but only as they can persuade an honest but prejudiced and often ignorant parliamentary majority to do; and to persuade English parliamentary majorities in cases where fierce religious antagonisms come into play is really among the very hardest tasks that a human being can essay.

"WHY DOES THE CHURCH REMAIN ORTHODOX?"

BY ONE WHO WAS PRESENT.

THIS question was the subject of discussion at a conversation held at Rev. Joseph Cook's parlors, in Boston, on a Monday evening in December. The company, numbering perhaps 40 persons, was present by invitation and was made up of representative men, of all shades of religious opinion. Mr. Alcott, the gentle philosopher of Concord, occupied the chair, while the immediate direction of the meeting was given to the Professor Gulliver, of Andover Theological Seminary. Dr. Manning, pastor of the Old South Church, read the introductory essay. At his side sat Rev. Dr. Bartol, to speak for the so-called radical wing of the Unitarians. The Episcopal and Presbyterian Churches were represented, while the Methodists were strongly present in the persons of the president and professors of Boston University. Representative men from Orthodox Congregationalists were largely in the majority.

The opinion was frequently expressed by the speakers that the mover of the question intended that the orthodoxy now *extant* and *actual* should be compared with what are known as liberal or rationalistic or "advanced" views. But the essayist chose to assume that no creed had yet been framed that was up to the highest mark of orthodoxy. He claimed that the true Church, though in the theological phrase "invisible," had been making constant progress toward orthodoxy, although the visible or organized churches had sometimes resisted inquiry and deemed it heresy. He gave a very clear exposition of the imperfections which the imperfection of language had brought into the statement, in creed forms, of the orthodoxy really attained. The change of meaning which words undergo, from age to age, still further confuses the symbolism of the past. Christianity has been obliged to front her creeds toward the assaults of various periods. This, to a superficial observation, has seemed vacillation, and assailants have sometimes mistaken these changes of front for changes in doctrine. For these reasons, the Church has always been more nearly Orthodox than she has appeared to be, especially to those who have not studied her symbols with a renewed heart. Still with every controversy and agitation of thought there has been real progress. More comprehensive and precise statements, as well as clearer conceptions, have been attained up to the present day. In future, progress will largely depend upon our liberality in considering opinions which vary from the current and accepted orthodoxy, and also upon our vigor and boldness in resisting the error we may discover in such opinions. But especially must we seek for a purer orthodoxy in a purer life. The heart will guide the intellect. Whatsoever things are lovely and of good report must ever attend upon the things that are true.

No part of Dr. Manning's paper was more emphatic than the sharp distinction he made between the nominal Church, which appears in organizations and creeds and various defensive outworks, and the real Church of all who shall be saved. The good which is outside the visible Church was eloquently described. Perfect orthodoxy would be given to the visible Church only when she had fully received Christ her Lord, and by her conduct had commended herself to every man's conscience in the sight of God. Heresy-hunting is no evidence of either godliness or orthodoxy; but a holy life will create and commend orthodoxy.

President Warren, of Boston University, was called upon for his opinion. He very cordially endorsed the views of Dr. Manning and added many considerations in the same direction.

Prof. Gulliver, the moderator, called attention to the manifest intent of the question to call out the diverse views which were held in the company, and inquired of Dr. Bartol if he would not set the battle in array against the accepted orthodoxy of our day.

"No," said Dr. Bartol, rising. "I am in entire sympathy with the line of thought presented in the essay. I have my opinions, as we all have, about errors which we think we discover around us. But I care very much more to learn how we may become orthodox in Dr. Manning's sense of the word than to contend with those who seem to me to be in error. Where is this orthodoxy—this *right thinking*—to be gained? It is in union with God, in a complete sympathy with him. How shall we find God? Job, the great poet of the Bible, in the beginning of his complaint cried: 'Oh! that I knew where I might find him.' At the end he said: 'Now mine eye seeth thee.' How may we repeat Job's experience? God will not manifest himself to us, as he did to Job, by an answer out of the whirlwind. But he now manifests himself *in Christ*. That wonderful being said: 'I and my Father are one.' Now, if we can get hold upon Christ, it is plain, we reach God. If we are one with Christ, it is plain, we are one with the Father, and they become one in us. 'He that hath seen me hath seen the Father.' In this communion we shall find orthodoxy, and nowhere else. Materialism is a lurch into a trough of the sea. No progress can be made in communion with matter. It is a helpless, hopeless way of seeking after religious truth to seek it in matter. It will not satisfy men long. There is an immense advance in the idea of God, and it is to be in the future still more rapid and grand. I have only sympathy to offer with the essayist."

The company caught its breath! There sat together two white-haired men—Dr. Manning, the oldest Orthodox pastor of Boston in active service; but where was his orthodoxy? Dr. Bartol, the oldest Unitarian; but where was his Unitarianism? According to the one, to be Orthodox is to be holy; according to the other, it is to be united to God through Christ; and both believe the world is rapidly becoming Orthodox!

Prof. Gulliver again reminded the company that the object of the meeting was not to agree in this fashion about an ideal orthodoxy, but to discuss an actual orthodoxy; and called upon Mr. Alcott, the whilom Pantheist of Concord. Mr. Alcott will, surely, consent to state, at least, the opposing theologies and let us have something to antagonize.

The venerable philosopher arose, with one of his brightest smiles. "I have nothing to antagonize, good friends, in such orthodoxy as I heard expounded to-day (referring to Mr. Cook's masterly address, 'The Atonement a Scientific Necessity'). I say that a man who cannot believe in the Trinity of the Godhead cannot believe in the threefoldness of his own soul—its intellect, sensibilities, and will. I hold orthodoxy to be *the absolute eternal truth that God has in himself;* and if we are to become Orthodox, it must be by finding the truth there. Our trouble I hold to be an excessive individuality, which shuts us away from God and from each other, in a wretched cell of our own building. We have all read, I presume, a new book (it was said to be written by Wm. M. Baker (Presbyterian), who was present) called 'His Majesty, Myself.' *He* is our tyrant, who denies us liberty of thought and keeps us from being Orthodox. He, His Majesty, Myself, was at one time exalted very much. The Puritans exalted the individual above Church and state, and, in a sense, very properly; but His Majesty came to be so grand that he was a whole sect in himself. A man could hardly feel that he was true to his own manhood unless he had some idea of his own on religion, for which he fought, as the ultimate orthodoxy. Now, the idea of unity is coming forward. As unity in God comes out of threefoldness, so unity in man is to come of multitudinousness. There, I think, we are to find orthodoxy."

The moderator, in despair, looked about the room to see if there was anywhere a hope of reaching the question in debate. He fixed upon Prof. Bowne, the rising metaphysician of the country; the unmerciful castigator of Herbert Spencer; the marksman whose rifle brings down every materialistic wild goose as soon as it takes wing. Let us hear Prof. Bowne!

"There is no doubt," said he, "that we are getting up a very different entertainment from that which the author of this question intended. But I very heartily like the turn the conversation is taking. My idea is that we make a mistake in calling any of our systems Orthodox, even the best of them. They are all very imperfect. Perhaps they all contain positive error; perhaps a good deal of it. We ought to start with this idea in making our selection. We are choosing among imperfect orthodoxies, not between one orthodoxy and a hundred heterodoxies. We must be content to take the one which, on the whole, presents fewest difficulties and fits the largest number of utilities and contains the largest number of ascertained truths.

"Acting on this principle, our choice will soon be reduced to Christianity in the most Orthodox form it has as yet attained in our conceptions and the despair of utter pessimism. Leave Orthodox Christianity, and the logical conclusion is that life is not worth living and that annihilation is the highest blessedness. We must come to see this, and to act accordingly. If our orthodoxy does not solve all our difficulties and meet all our needs, it is because it is as yet imperfect. But, imperfect as it may be, it is infinitely better than anything we can substitute for it."

The moderator then said, "It is plain that we need a definition of orthodoxy," and called upon Mr. Cook, "who has given a course of lectures upon it and written a book about it," to give us a definition. But Mr. Cook had no idea of dragging a *bete noir* into this lovely scene, and adroitly called upon the moderator to answer his own question. The company relished the joke, and Prof. Gulliver said it was evident that the discussion had swept into a higher range of thought than was intended, and that he certainly would not be the one to drag it down. The question which existing doxy most deserved to be called orthodoxy was far inferior to the question how all systems can be made more Orthodox than they are, and how, meanwhile, all honest and earnest seekers after truth can work and investigate together in the bonds of peace. In fact, he had found it difficult this evening to bring his mind into a theological mood. The historical aspect of the question had preoccupied him. This scene was an astonishment, and the tone of the conversation. The sentiments also were very unlike what he had supposed these representative men entertained. The contrast to the state of feeling in Boston at an early period of the Unitarian controversy was most marked. This, surely, is not the result of indifferentism. Who doubts that Dr. Manning is as decided in defending evangelical truth to day as Dr. Griffin in his day. The same is true of all here. Opinions are decided enough, and "contending earnestly" has not ceased; only we are learning that others have truth, as well as ourselves. Now it is asked how we can account for it that the Church so clings to what is called orthodoxy. Well may we ask that question, for orthodoxy has been loaded down with crude science and a visionary philosophy through all the centuries. The scientists have insisted that their successive theories (always certain truth, which no sane man could doubt) should be incorporated into the interpretations of faith of the Church. Then, when these particular theories were superseded, as they were sure to be, by other theories, equally certain, for the time being, there had to be an exorcism, as in the case of the Ptolemaic system in the time of Galileo, and Christianity would be sore rent in the process.

"Then, the imperfection of the language used in creed statements was worthy of all the emphasis which had been put upon it this evening. I would not dare to frame a form of words, however clear to me, and say to another man: Accept this, or you are not Orthodox! The orthodoxy of a man is to be judged of mainly by the fruits he bears; and the reason the Church clings to orthodoxy is because, even in its imperfect form, it is a faith full of the fruits of holy living. There is a large arm-chair which has stood apparently vacant all the evening; but, as I have heard these generous utterances, it has seemed to me that John Robinson has been sitting in that chair, among the sons of the men he gathered about him on the deck of the 'Mayflower,' and that he has been repeating to us, with trembling voice and tearful eyes, the renowned words: 'The Lord has more truth yet to break out of his Holy Word. I cannot sufficiently bewail the condition of those who have come to a period in religion. Luther and Calvin penetrated not into the whole counsel of God. I beseech you remember it. 'Tis an article of your Church covenant that you be ready to receive whatever truth shall be made known to you from the Written Word of God.' And so let us help one another, and God shall guide us into all the truth. Then we shall all be Orthodox."

At this point Dr. Bartol rose to leave, and said: "Yes, there is more light to come from the Word, and more words yet to be heard; for Christ is the Word, and when he speaks we shall have something yet to learn."

Dr. William M. Baker, Presbyterian, thought that the grand reason why what we know as *orthodoxy* has retained its hold is because it exalts the omnipotence of God.

Rev. Julius H. Ward (Episcopalian) said

that every man who had spoken had his convictions, which were dear to him as his life. Had we gone into particulars this evening, we should have found points of difference enough; but great diversities of opinion were admissible inside of our common Christianity. His Church acted on that principle, and was very tolerant toward diversities of sentiment within her communion. The Church should be a brotherhood of Christians in heart; not a school of united theologians.

Rev. Dr. Plumb (Congregationalist) emphasized two points: that orthodoxy was capable, like a living organism, of constant growth; and that not a little of the truth-producing mind of the world is to be found outside the organized Church.

Dr. Tarbox (Congregational) illustrated the changes in the meaning of words, as affecting the meaning of creeds, instancing the case of the Jacobins of France and the Jacobites of England.

Dr. Wm. B. Wright (Congregationalist) very strongly presented the fact that right conduct would produce orthodoxy, as well as the reverse. He would be very careful how he made the real Church conterminous with the visible Church, in view of our Saviour's declarations concerning the final award. He thought many would be surprised to find themselves accepted; as many to find themselves rejected. He would call such men as Darwin Christian, though they had only their lives to justify the title.

Rev. Dr. Strong (Congregationalist) said that the plain reason why the Church clings to evangelical views is because they do substantial service.

Rev. Joseph Cook closed the conversation by defining orthodoxy as the key which fitted the lock. "It works well everywhere, and that makes men accept it as orthodoxy. It works well in literature, and in society, and in government, and in each man's soul. Tell me why orthodoxy is the life of literature, and I will tell you why it is the life of the Church."

And so these "winnowed" men, as Mr. Cook would call them, chose to discuss orthodoxy all the evening, without claiming orthodoxy for themselves or denying it to others. There seemed a little disappointment at the turn of the discussion; but, on the whole, everybody was delighted and *orthodoxy* held up its head in the warm sunlight of charity and filled the place with its fragrance. And is not this the best way to promote orthodoxy?

BOSTON, MASS.

JOSEPH COOK'S MONDAY LECTURES.*

[DELIVERED IN THE OLD SOUTH CHURCH, BOSTON, DEC. 29TH.]

CULTURE AND MENTAL PHYSIOLOGY.

THE PRELUDE.—SPOILS AND FRAUD AS CAUSE AND EFFECT IN POLITICS.

MR. COOK spoke to an audience in the Old South, Monday, December 29th, which exceeded in numbers the seating capacity of the house. Many were standing on the lower floor and in the capacious galleries. The public indignation as to the Maine Election Frauds, which had been announced as the subject of the Prelude, was intense. In the audience, besides many other prominent men, sat President Cyrus Hamlin, formerly of Robert College, of Constantinople, and now of Bangor Theological Seminary, of Maine, with other gentlemen from that state. After the singing of hymns by the audience had continued ten minutes, Mr. Cook appeared on the platform at twelve, and commenced the service with the following brief invocation:

"We beseech thee, our Father in Heaven, that thou wilt give us wisdom to manage public affairs aright; and wilt thou cause the feet of bad men to slide and the feet of good men to be established, until thy will shall be done in our politics, and all our public and private sentiments shall please thee perfectly, for the Redeemer's sake. Amen."

THE PRELUDE.

Our fathers in the "Mayflower" began their famous political compact with the words "In the name of God. Amen." Daniel Webster was accustomed to call this sentence the first clause of the American Constitution. The most important change now taking place in our politics is the slow and sly erasure of these old words, and the substitution for them of certain new ones: "In the name of party. Amen." It is high time that we should make a distinction between the nominal and the actual supreme law of politics in the United States. The people rule nominally; really, they do not often have the power of nominating officers. The people count votes nominally; really, the counting is done by political managers. The people are supreme nominally; but really they have little more than a veto power on nominations made in party caucuses.

A thousand years ago (Bryant's "History of the United States," Vol. I) the Norsemen came sailing up Boston harbor in shallops, each one bearing on its prow a wolf's head and on its sail a painting of a great cormorant raven. The Norseman reached America before the Puritan. In politics the former is stronger here to-day than the latter. If we are to have a proper motto for the accursed partisan spoils system in American politics, we must go back from the organizing and redemptive constitutional utterances of our fathers in the "Mayflower," to the hoarse war-cry floating out over the Massachusetts coasts, hundreds of years earlier, from the Norse shallops, the Norse robbers, the Norse wolf, the Norse raven: "In the name of pelf and power, in the name of force and fraud, in the name of theft and Thor. Amen." The Norse raven flies side by side with the Puritan dove in this country; and if ever she wearies and sinks toward the earth, the Norse wolf is ready to snap at her with his fangs. The glittering of his lawless eyes is fascinating to those who love audacity more than veracity. The Norse wolf is more truly the emblem of our inner political life than the camp-fire of the Pilgrim Fathers, intended to frighten this wild beast away. Both the good and the bad elements in our civilization are thrust to the front in every important and closely-contested election. The nominal American political constitution is Puritan; the real is Norse. There is one bird on the side of Norse-America which cannot be matched on the side of Puritan-America. The American eagle belongs to the Puritan side; but the American ostrich, with her thin, willful head in the sand and her addled wits thinking that her whole body is covered—this emblem of stupid guile seems to be the proper symbol of much of the inner life of partisan politics of our time whenever great prizes are at stake and the spoils are given to majorities.

What constitutes anarchy under American institutions? The refusal of any lawful minority, however large, to submit to any lawful majority, however small. How long has it taken to educate the Anglo-Saxon race into a submission to a lawful majority of one? Two thousand years. What other portions of the race have been educated into this political self-control? No other portions of any large extent. Where are we, therefore, in every closely-contested election, when much is to be lost or won by a small majority? Why, balancing ourselves on a knife-ridge, as Alpine climbers do when they stand at the summit of mountain ranges, with the heel in Italy and the ball of the foot in Switzerland. What is there to throw us out of balance? More and more every year, with the growth in size and fatness of the political spoils we carry in our arms, as we stand on the giddy granite blade of small majorities. At a public reception of a governor of Massachusetts, President Seelye quotes a military officer of high position as expressing the opinion that in the United States we have had our last President elected by the people.

In this building town-meetings were held which shook the British throne. In yonder historic gallery George Washington stood, looking down on this hall after its desecration by British troops, and it was he who warned us against the perils of party spirit under universal suffrage. I doubt whether, with all the foresight of his patriotism, he had in view, even in his Farewell Address, such terrific temptations as now assail parties in the United States. I doubt whether our fathers, when they had the supreme courage to oppose Great Britain and extend over the whole continent the principle of the Massachusetts town-meeting, foresaw what strain would be put on that principle by our very greatness in territory, in population, and in wealth. In 1770 a town-meeting sat in this house until after dark, while Samuel Adams went to and fro from the assembly here to Governor Hutchinson, at the State House, and demanded, in the name of the people, the exclusion from the city of certain regiments who had been implicated in the Boston Massacre. In November, 1773, a town-meeting remained under this roof until after candle-light; and when a messenger came from the governor to say that certain teas at yonder wharf could not be sent back to England, Samuel Adams arose here and remarked that the meeting could do nothing more for the peace of Massachusetts. At the doors of this house the war-whoop was then raised. At the side of this building citizens disguised as savages began their march to the tea-ships, and the tea was thrown into the sea, while, as Carlyle says, rebellious Boston, witnessing the act, was so silent that you could hear through the town the ripping of the casks. There was a town-meeting thoroughly understanding itself, to the skirts of the audience. Nothing could be done in it in the dark. Men faced each other. Chicane could have no great field in so small an assembly and where the local record of every speaker was known.

The town meeting of the early New England history is the very basis of our American institutions; but we begin to see that the principle of the town meeting extended over the continent is tried under a new set of circumstances. Our fathers foresaw some of these, but did they foresee them all? Are we not to-day under this historic roof called upon for a courage willing and eager to walk out on the stern adamant of principle as courageously as our fathers walked out on it? What are we to throttle? Not the British throne. What have we to take by the neck? Not exactly a king; and yet a power which at this moment I believe to be as oppressive in this country and as lawless as ever King George was in the old colonies—the power of political managers acting as party men and distributing the people's offices exclusively for pay for partisan services. [Applause.] Let George Washington come back to this gallery; let Adams and Hancock and Otis appear again beneath this roof. In their presence, let us humbly make this torturing, whispered confession.

1. The frequency of elections under the American term system, the vastness and complication of interests involved in our national political contests, the size and fatness of the partisan spoils at stake have brought into existence in the United States a class of political managers who are strictly party men and whose controlling purpose is to advance the interests of party, rather than those of the people.

2. The political machinery which is managed by these party men has already been so used as to take from the people in most cases the power of nominating public officers.

3. It leaves the people, in many elections, only a veto power on the nominations of a party caucus.

4. The counting of the votes by which this veto power is exercised has often been in the hands of merely party men.

5. Whole cities and states, and, indeed, a whole political party in a national contest, claim that they have been disfranchised by political trickery and the will of the people defeated by fraud in the counting of votes.

6. Great as these evils are, they are only a prophecy of greater to come, unless public sentiment is aroused to correct the mischiefs of the partisan spoils system.

7. The spoils are now 100,000 civil-service officers, who are turned out or in with every change of parties in possession of the executive chair at Washington.

8. The population of the country doubles every twenty-five or thirty years, and soon there will be 200,000 officers to turn out and put in.

9. Recent events show that the honesty of third and fourth-rate politicians will not bear this strain, and that in closely-contested elections so much fraud will occur that parties will not trust each other to count votes under the forms of law.

10. The remedy is not in the limitation of the suffrage, unless by the reading test, nor in despair of republican institutions, nor in a constitutional monarchy.

11. The remedy is in diminishing fraud by diminishing the temptation to it; that is, by the destruction of the partisan spoils system, which takes the people's offices and distributes them to party men to pay for merely partisan services. The reform of the civil service is the only effective political method of reducing the power of party men to safe dimensions. Instead of changing 100,000 or 200,000 men every time parties change, why not adopt the principle of Washington, Adams, and Jefferson—turn out no man for merely partisan reasons, rearrange only the leading officers in the civil service, and so change not more than 500 men or 1,000?

12. But even this remedy will fail unless the press, platform, parlor, and pulpit unite in putting under the ban of permanent public and social execration the political tricks which disfranchise the people.

What is Mexicanism? Ask Maine. [Applause.] Ask Louisiana. Ask fifth-rate politicians in any party when they are driven into a corner and can escape only by trickery. Mere politicians are party men. Statesmen are people's men.

The governor of Maine and his council, acting as a returning board, have disfranchised five cities and a score of minor towns. Taking advantage of every possible legal quibble and technicality, they have counted a large Republican majority out and a large Democratic and Greenback majority into the legislature of a proud New England state. They do not deny and no one doubts that they have reversed the popular will of that commonwealth. I hold that the governor has in these proceedings not obeyed the law of Maine, and that the proof he has not is as visible as the noonday. He says that "a mildew and an epidemic have strangely fallen on the principal cities of Maine"; vital defects have occurred in the form of their official returns of the expressions of the will of the people; their votes could not be legally counted, because they were not legally attested. How could this mildew fall exactly on Republican towns, and not on Democratic? [Laughter.] It is a question that shrewd New Englanders and the whole nation will ask whether political mildew has in it the power and potency of self-direction. [Laughter.] There is here a kind of partisan magic which few are likely to admit as a straightforward explanation of this curious conspiracy. I deliberately call late events in Maine a conspiracy, because it is admitted that the officials who sent abroad the circulars on which returns were to be made arranged them as traps for signatures, so written as not to give validity to the returns. A circular is printed with three blank lines for signatures, when five are required, and then, when that return comes back to the very officer who secured the printing of the defective blanks, a holy horror is expressed that there are not more names on it, and the return of votes is counted out. If a few t's are not crossed and i's not dotted, the facts are of colossal importance on the one side, and not important at all on the other. All this happens according to the new philosophical theory as to the power of self-direction in political mildew! [Applause.]

The open explanation of the Maine imbroglio is that great stakes are soon so be set up and competed for by political parties in the national field, and that electoral votes are at auction, not in Utah only, as a Mormon authority has lately told us and as we knew before he uttered the hideous whisper, but in California and Maine.

The governor of Maine acts under such state laws that he cannot be reached unless he is impeached. He manipulates the returns of elections, reverses the result the people intended, counts out a legislative majority of his opponents, and counts in a majority made up of his friends. He can be impeached only through the legislature, and his party controls that. If he can hold out long enough, perhaps the electoral vote of Maine may be counted in 1880 for his party. The electoral vote from that single state may determine the result of the next presidential election. In that the spoils of 100,000 civil service offices are at stake. Here is the center of the Maine conspiracy. Who moved the Maine puppets? Ask the most desperately reckless of the politicians who are pushing the fortunes of certain aspirants to the next Presidency. Threatening as a cloud of political trickery obscuring the fair fame of a New England state is in itself, it is yet more threatening as a prophecy. Cipher dispatches and investigating committees and political intimidation in great tracts of the Southern states, and attempts to repeal the laws securing the purity of the ballot-box in Federal elections, humiliate the United States when the partisan spoils system has only 100,000 civil service offices on which to fatten itself. What will happen when it has 200,000 or 300,000?

Do I excuse Louisiana? Was the Presidency on sale there too? Am I ready to say that the Republican fifth-rate politicians were not guilty of fraud in that state? Not I. Mr. Blaine ventures to affirm that the Louisiana returning board acted according to law, and fraud in Louisiana is no excuse for fraud in Maine. I am not here to defend or offend any political party; but there was no Democrat to watch Republicans in Louisiana, as there was no Republican to watch Democrats in Maine. Is it not in courts of law an established principle that both sides shall be heard, and that no man shall be judge in his own case, and that the disinterestedness of judges shall not only be a fact, but a manifest fact. None of these legal principles were observed in Louisiana; none of them in Maine. Here is the American ostrich, her head in the sand and her confidence apparently serene that she is not visible. There is an audacity in American political guile, a shallowness, a kind of boldness of stupidity, which would be amusing if it were not painful, and if there were not at stake in its issues the very life of the foremost Christian republic of all time.

We are full of the audacity and haughty arrogance of our Norse fathers. Our fibers are growing finer under the American stimulating physical and political climate. But when you unite Italian finesse with the Norse audacity, you make a black angel incarnate. There is something in the American temperament that loves outspoken audacity in carrying through schemes in politics when great

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prizes are at stake. There is something in us that makes us far more tolerant than our English and German ancestors ever have been of play when it clothes itself with a little intellectual brilliancy and forms of law. "Foul play or fair play, our man must win"—that is the motto of Mexicanism. "We must satisfy the opposite party that our proceedings are fair play, and, while we thus satisfy our opponents, we have a right to do what we legally can for our man"—that is the motto of American liberty. The former watchword is being substituted for the latter. In 1880 we are likely to see stupendous applications of the former principle of party rule, unless we speedily raise public sentiment to a hight represented by the messages of our President on Civil Service Reform. [Applause.]

American political managers are led by the spoils placed before them. It is said that at Paris balloons were drawn by eagles. The huge silken bubbles were lifted off the earth, and the powerful birds lightly but firmly harnessed to them. Each balloonist, while floating through the air, would hold fresh meat at the end of a long wand before his eagles. Straining after it, they drew the balloons. This is a symbol of party politics in this country. [Applause.] When an aeronaut wished to ascend, the meat was held above the eagles; when to descend, it was held below them. Parties must exist under free institutions here. I am willing the eagles should be fed; but not that the voracious birds of separate balloons, careering side by side and neck and neck, should strain not only after their own food, but for that of their neighbors, and the balloons be thus brought into collision and the aeronauts dropped into chaos.

The American people are told by party managers that a vast array of political machinery is a necessity in our government, and that the masses are too blind and busy to understand the details of great national affairs. It is true that our civilization is threading a complicated mountain-pass. The shrewdest of experts can hardly understand the complicated issues of a national political campaign. I have heard of a traveler in the tropics who in a black midnight was forcing his horse across a mountain, when the animal reared and nearly unseated its rider. The man spurred on the horse, and again the animal reared, and at that instant a flash of lightning revealed a tremendous precipice in front of the two. The horse had dumb instincts better than those of his rider. The horse had an eyesight keener than that of the man in the saddle. When the flash came in the sky, the man was unseated. So I hold that the American people, ridden by eager partisan politicians, can see precipices in the dark better than the riders. All political gangs of men who care for the interests of party more than for those of the people will be unseated just so soon as a flash of God's judgment comes into our sky and shows us the precipice of misrule on which we are standing. [Applause.]

Maine and Louisiana are pebbles which I toss over a precipice of unknown depth, in the polical mountain passes which we are threading. Whoever throws these facts of flint over the cliff and listens to the sounds which accompany their fall will be convinced that there is before him a chasm of tremendous depth. Give me a day in this country when a majority of one, legally attained, will not give peace to the land, and I will show you a day of great political danger, a day which cannot easily be governed exclusively by the precedents of our fathers; but that must be met by new arrangements, by reforms which we are to institute, by amendments to our custom, if not to our fundamental law, such as the modern danger of our only dimly-foreseen greatness itself dictates. The vastness of our opportunity is the chief source of our perils. *Within fifty years the wealthiest nation on the globe will lie between Plymouth Rock and the Golden Gate. The spoils which Cæsar distributed were not so fat and vast as those which will be within the reach of our partisan political managers before another century closes.* There was a candidate in Maine whose name was Burnham, and because one letter was left out of his appellation, in the official return of a grave New England election, the vote for him was rejected by his political opponents. If that is to be a symbol of what is to come in the United States under partisan political management, we may well quote Macbeth in a sense which Shakespeare did not intend:

> "*Fear not till Birnam wood*
> *Do come to Dunsinane.* And now a wood
> Comes toward Dunsinane. Arm! arm! and out!
> If this, which he avouches, does appear,
> *There is nor flying hence, nor tarrying here.*
> Ring the alarum bell! Blow wind! Come wrack!
> At least, we'll die with harness on our back."

[Applause.]

THE LECTURE.

Place on the hand a glove and close tightly the fingers and palm. If you see the glove for the first time in the position which it will then have, it will be very difficult to tell of what it is made in the concealed inner portions. The brain is a similarly folded glove. Although we may study the external surface, it must be confessed that its midmost and bottom convolutions are not open to popular observation. Here is the great difficulty with all schemes of mental physiology, depending on merely experimental tests of the surface for knowledge of the brain as a whole. After all that Sir William Hamilton wrote about the varying depth of frontal sinuses, and after all we have been told of the varying thickness of the walls of the skull, the chief difficulty in the study of the brain by observation of its surface is plainly that, as the glove cannot all be reached when the hand is shut, so the brain cannot all be studied from the outside, it is so folded upon itself. The most important business of mental physiology is to open this palm in which whole philosophies as to the conduct of life in every department lie hid. Within the last twenty years this hand, holding the most important secrets of culture, has been slowly unfolding. Although the unspeakably precious philosophical fruit which the palm has in it has not yet dropped, science is, nevertheless, in a condition to proclaim as established several great propositions as to the physiology and functions of the brain.

1. Excitation of certain definite regions of the brain produces certain definite physical movements.

Here is a dog, and you give him chloroform and remove the cap of his skull. The brain is exposed. It throbs beneath your gaze. You now take an electric battery and blunt the ends of the wires connected with it, so that they will not injure the tissues with which they come in contact, and you touch with them various parts of his brain. You ascertain by repeated experiment that certain definite regions respond to electrical stimulation, and produce in the muscles of the animal certain definite motions. Here on the brain of the dog, near the top of the head illustrated on the blackboard, is a spot which I cannot touch without the hind leg of the animal moving as it does in walking. Here is a second spot, which you cannot stimulate by electricity without the fore leg moving in the same way. Here is a third spot, which you cannot touch without making the dog bark. "Each time the electrodes were applied to this region," says Prof. Ferrier, in his fascinating account of his experiments on this point ("Functions of the Brain," p. 150), "the animal uttered a loud and distinct bark. To exclude the possibility of mere coincidence, I stimulated in succession various parts of the exposed hemisphere, producing the characteristic reaction of each center, but no barking. The reapplication of the electrodes to the mouth center elicited a barking, and did so invariably several times in succession."

I take a rabbit, and give it chloroform, and arrange the brain, as you did that of the dog, by removing the skull and exposing the throbbing surface of the cranial substance. I apply the electrodes to point after point. There is in the rabbit a much larger development of the olfactory nerves and ganglions than even in the dog, and so we find in the latter an animal governed by its sense of smell. The dog is superior to the man in this particular sense. In spite, however, of the various differences between the brains, I find the corresponding spots producing the same effects when touched by electricity. Here I apply that marvelous agent [illustrating by a drawing], and the hind feet of the rabbit are moved; at the second place, and the front feet move; at the third, and, although the rabbit does not produce an audible sound, its jaws and lips stir as though it would do so if it could.

Certain centers of the brain, under the application of the electricity, are like the keyboard of a piano. You know that you will produce a given sound when you touch a given key; and so you know, by persistent experiment, that when you touch a given spot on the brain you will produce a given motion. If this has not proved that these centers of the brain are in some way connected with these motions, what can do so?

2. At least fifteen centers are fully proved now by repeated experiment to give rise to certain definite motions.

3. Most of these centers are in the middle portion of the brain.

4. Large parts of the front and rear of brains do not respond to electrical stimulation.

It is conceded, I know, that you may injure the brain more or less when you take off the cap. When you apply even a blunt electrode to a spot on the tissues of the brain, you may disturb the circulation in the minute vessels of the cranial substance. There may be a diffusion of the electric current through the substance of the brain. There is, therefore, as some think, room for two theories here. The whole fruit had not yet dropped from this folded palm. Experts are divided in opinion as to whether there is a definite localization of functions in these spots, or whether the brain, acting as a whole, concentrates its influence on the spots whenever electricity stimulates it or when motion is produced naturally. Under either of those theories, however, there will be a localization of functions in the brain. If you can prove by negative, as well as positive, evidence that these spots are connected with the given motions, you will establish beyond all controversy the doctrine which has now been in debate for fifty years, that functions are localized in the brain. The negative evidence is abundant and is much of it furnished by the human brain itself.

5. Destruction of these definite brain regions already mentioned causes complete and enduring paralysis of the corresponding movements.

At the spots where I placed the electrodes on these exposed brains suppose disease to occur. Science can make *post-mortem* examination of human brains; and, in doing so, it finds in man the same motor centers which I have just pointed out in animals. Here [illustrating by the crayon] is a human brain which, on *post-mortem* examination, is found to be diseased at the spot corresponding to the one of which the stimulation produced in the case of the dog a motion of the hind legs. If the disease goes far enough, there will occur in man a paralysis of the lower extremities. If the second of the spots just discussed be the place where the softening has occurred, the man cannot move his arms. If the third spot is diseased, he cannot speak.

Take, again, the dog under the influence of chloroform, and cut into the cranial substance. Destroy thoroughly the first of the three centers named, and you find that the dog loses all power to produce the movements before described. You cut away the second center, and the second set of motions cannot be produced. The evidence obtained thus from destroying the centers corresponds entirely with that derived from stimulating them. What can prove the localization of functions, if experiments like these, persistently repeated, cannot do so? "In monkeys," says Prof. Ferrier ("Localization of Cerebral Disease," p. 21), "destruction of those regions excitation of which gives rise to definite movements of the limbs causes paralysis of voluntary motions complete and enduring and restricted to those very movements the centers of which are specially destroyed. What is true of the monkey is strictly true also of the man."

It would be easy to recite pertinent illustrations of these propositions until another day should dawn. You think that I may lack material; but I have again and again crushed into a paragraph what I would gladly have expanded into a lecture. I have always thrown away five times as much matter in this lectureship as I have used. But I beg you to read Ferrier, especially this very last book of his on "The Localization of Cerebral Disease." It is full of exactly outlined representations of diseased brains. Read also Ferrier's now celebrated work on the "Functions of the Brain," so often cited here in lectures on Biology and Heredity. Do not omit Dr. W. B. Carpenter's book on "Mental Physiology," nor the highly important work just given to the world by Professor Calderwood, of Edinburgh University, on "The Relations of Mind and Brain" [holding up copies of the three books mentioned]. President McCosh has lately commended the latter volume, in the *Princeton Review*, as abreast with the learning of the time and free from fanciful theories. Prof. Calderwood's discussion has in it, of course, no materialism, and is an excellent antidote to the tendency of Prof. Bain's books in that direction. (See also Laycock's "Mind and Body"; *New York Medical Journal*, March, 1875, p. 225; and especially three valuable articles by Dr. W. G. Dodds, *Journal of Anatomy and Physiology*, Vol. XII.)

6. By both positive and negative evidence, therefore, the weight of authority in physiological science now supports the doctrine of the localization of functions in the brain.

It may seem that I pass with undue rapidity over points of commanding interest; but I am omitting illustrations only, and not principles. The whole domain of mental physiology I wish to draw into the bosom of religious and ethical science. I throw away here tempting opportunity to discuss anatomical details, that I may save time for more strictly theological themes. I ask you to investigate for yourselves, until you are convinced that the positive evidence of actual stimulation of the brain-centers and the negative of disease of them agree in proclaiming that there is in the brain, as in other parts of our organization, a localization of functions.

7. Out of the great doctrine of the localization of functions in the brain, thus made a part of established science, what follows? Phrenology? Not yet. I say not yet, for I do not know but that a new and revised phrenological map may some day come from thorough modern investigation.

It is no part of my purpose this morning to defend the pseudo-science of phrenology. I am not an utter disbeliever in the outlines of it; neither am I an utter believer in it. It is, of course, everywhere confessed that Gall and Spurzheim made great advances in physiological science, and that their method of unfolding the brain, instead of slicing it, was a discovery of the very highest consequence. This has been of late years admitted by all authorities. In advance of their time, they were right in proclaiming the doctrine of the localization of functions in the brain, and of the effects of quality and quantity and of temperaments in organization. It is the conviction of established science now that these anatomists did not sufficiently recognize the fact that the brain is a folded glove, and that the inner portions of its substance cannot be satisfactorily studied by external manipulation. The smaller divisions of the phrenological map are by no means a part of established science.

With these cautions against being misunderstood, I proceed to come dangerously near to what you may think extravagant doctrine; and yet I go no further than this successor of Sir William Hamilton, Prof. Calderwood, goes, no further than Ferrier goes, and not as far as Prof. Alexander Bain. In the books of the latter there is an estimate of phrenology rather too favorable, as most severe judges think.

8. It is everywhere conceded that the brain is the organ of mind.

9. The doctrine of temperaments is a part of established science.

In discussing heredity and marriage, it was my fortune to insist on what you may have thought erratic doctrine concerning the temperaments, which have various names, such as lymphatic, sanguine, bilious, and nervous. These terms are all employed by Dr. Carpenter, shrewd, slow, conservative as he is. They deserve to be made a part of every-day knowledge, and we ought to be able to tell at a glance the great temperaments and their mixtures. If there are four principal temperaments, there are more than twenty-four mixtures of them. It is high time that the independent platform should place emphasis just where science does on the laws of heredity.

10. Although smaller subdivisions of the cranial mass are in debate, it is conceded that the intellectual, the moral, and the social faculties have their localized separate seats in the brain.

"The development of the frontal lobes is greatest in man with the highest intellectual powers, and, taking one man with another, the greatest intellectual power is characteristic of the one with the greatest frontal development. The phrenologists have, I think, good grounds for localizing the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of the power of concentration of thought and intellectual capacity in special directions." (Ferrier, "Functions of the Brain," p. 288.)

11. It is conceded concerning the larger divisions of the brain, as well as in regard to the brain as a whole, that, other things being equal, size is a measure of power.

12. Quality, however, is as important as quantity.

There may be no more matter in a large brain with shallow convolutions than in a a small one with deep ones finely folded. You may have a large brain finely folded and of fine quality, and its power will be out of proportion to its size, although its size may be great. The combination of size and quality is what you are to seek if you are to find in organization the best expression of power. It is exceedingly important to insist on the proposition that quality is as important as quantity. Let no one think, however, that finely-folded convolutions are all that are necessary, for the brain of the whale is more finely folded than that of some men; but the quality is not equal to that in the human case, and so the fineness of convolutions is not always a proof of genius.

Pure air, God's sunlight, the dews of heaven may give the child of the country-side a fineness of organization not indigenous in cities. So intellectual effort, art, high culture may refine the city child; not in manners only, but in texture. We have had quality coming out of the hills of Scotland and from the peaceful rural slopes of New England that you do not find easily in cities in average circles, especially when these latter have been jaded and stunted by overwork or more or less tainted by dissipation. There may be a coarseness derived from self-indulgence on the part of wealth that will utterly incapacitate rich men's sons from competing with the poor man's; but the fine hair, fine skin, the signs of sensitiveness are signs of quality.

13. It is conceded that the stronger faculties easily combine with each other.

14. It is conceded that in the brain, as in other organs, growth results from exercise.

15. It is conceded that balance of organization is the prerequisite of unforced harmony of action in the faculties.

16. It is conceded that every faculty has its correlate in the external world.

It is here that we reach a hight from

which bursts upon us a landscape portions of which stretch far beyond the powers of exploration possessed in our age by any philosophy.

Notice the large olfactory nervous bulb in the brain of the rabbit. Do you ever find any animal with such an arrangement as this in its organization, and with nothing outside of itself to match it? Here is a most marvelous structure, arranged for the purpose of perceiving odor. Is there not in the external world something existing as a correlate of that portion of the animal's organization? You have here the argument from correlation on which I have insisted so often, and on which I now lay emphasis in a new relation. Every organic aptitude, you admit, has its correlate in the external world. But how vast is the sweep of that principle! If any one here is afraid of the argument of correlation in its full application, I beg him to notice how perfect the proof is that all the lower human faculties have something outside of them to match them. But if the lower, why not the higher? Here are organs of hearing, and pulsations of air adapted to them. You have in man the perception of the beautiful, and there is beauty to be perceived. You have in man a faculty by which he can understand the relations between cause and effect. There are such relations in the external world. In the whole lower and middle range of the organic faculties I claim that there is not one which has not its external correlate to match it. If I can go through every one of the inferior portions of the brain, and show you that in the external world there is always something to match all the faculties localized in the lower portion of the cerebral substance, what right have you to claim that, if higher faculties have their seat in the higher portions of the brain, they have no correlate to match them in the external world? Here you are, men of science; here you are, skeptics; and all I ask of you is to carry out in a straightforward manner an established scientific principle. Admit for the hi[illegible]r as well as for the lower organic endowments of man that every faculty has its correlate. Immense conclusions follow from a straightforward application of the law of correlation to the facts which prove the localization of functions in the brain. To prove that a faculty has a well-defined, fixed organic seat in the brain is to prove that it is an organic faculty. From every such faculty we may reason to the existence of its correlate.

It is agreed that the intellectual faculties are connected with the front part of the brain. But we have as distinctively a moral nature and a social as an intellectual, and we exercise the former, as well as the latter, through the brain. The former have organic seats as truly as the latter. If I put my hand on a nervous bulb giving the sense of odor, you say that I have proof before me that there is odor in the external world to match it. If a part of the brain enables us to perceive the relations of cause and effect, I shall find that there are such relations in the external world. *Carry this invulnerable principle unflinchingly into the field of the higher faculties.* Why am I not giving good proof that there is a God when I show you that we are physically endowed with organs which are the seats of faculties by which we irresistibly worship and feel a sense of obligation to a power above us and our dependence upon that power? [Applause.] Every fully-organized man has in him these faculties, and somewhere they are provided in the brain with a local seat. It is not necessary for me to know where, any further than the established general doctrine of the localization of functions in the brain points out. From a keen perception of odor by any animal I may safely conclude that it possesses nervous apparatus for such perception, even if I do not know where the apparatus is. Or, conversely, from the nervous apparatus I might prove that the power of perception of odor exists, and has something to match it. So with the vivid moral perceptions of man. It is a part of man's nature to worship. A sense of obligation belongs to him as naturally as a hand or an eye, and there must be a correlate to match this faculty.

17. The existence of a faculty proves the existence of its correlate.

18. But there is in man a definite faculty for the apprehension of the connection of cause and effect, and so we have a right to be certain that cause and effect exist in the eternal world.

19. A definite faculty exists in man prompting him to worship a Supreme Being, and we have a right to be certain that such a being exists.

20. A definite faculty exists in man prompting him to obedience to moral law, and allowing him no intelligent peace except in such obedience; and we may, therefore, be certain that a moral law exists, and that obedience to it is necessary to our peace with our environment.

21. The religious truths thus taught by physiological science as to the conditions of man's peace are the same with those taught by ethical science and by revelation.

22. *It is self-evident that peace and health of soul are unattainable unless every faculty is harmonized with its own correlate, and with all the correlates of its companion faculties.*

23. The law of the ascent of life also applies to the domain of mental physiology, and shows that peace can come only from the harmonization of man's entire nature with his own environment.

24. Culture, therefore, is to return to the Greek ideal as to the development of body and brain, and to the Christian for that of the soul, and will find Hellenism and Christianity as harmonious with each other as pedestal and statue.

"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." These, indeed, are texts out of the Holy Word of Revelation, but they are also texts out of the depths of the book of the nature of things. They are flaming passages out of the slowly-opening pages of these fateful human faculties, from which we cannot escape, and which have correlates with which they must be harmonized and from which we cannot flee. Here, as everywhere, axiomatic theology lifts aloft the wide illumination of the self-evident truth that two cannot walk together unless they are agreed. Here, as elsewhere, axiomatic theology proclaims the necessity of our harmonization with the law of the ascent of life. These things saith Mental Physiology, another name for the Divine Revelator, that in harmony with self-evident truth ye might have peace; and that in the Christ by whom the brain, and Orion and all the hosts of the outer heavens of the stars, and the inner heavens of the soul, were arranged under law, ye might have joy, and that your joy might be full. [Applause.]

THE YALE LECTURES ON PREACHING.

SIXTH LECTURE.

BY CHANCELLOR HOWARD CROSBY, D.D., LL.D.

[Delivered before the Theological Students at Yale College and Printed from the Author's Manuscript.]

IN the preceding lectures I have endeavored to describe the personal characteristics of a true Christian preacher in all the departments of his being. In the present lecture I purpose to inquire how far and in what way one possessing such characteristics could or should be connected with the public life of men, outside of purely ecclesiastical movements.

We recognize in the great march of civilization many valuable contributing forces that have no necessary ecclesiastical character or connection. There are many moral reforms which may occupy a prominent position before the world, and whose influence may be of immense benefit to the community; there are political schemes which are conceived and furthered in the spirit of a true patriotism; and there is culture in art, science, and literature which serves to repel barbarism and refine society. Now it is a practical question of great importance: To what extent and in what fashion shall these agents of civilization be employed and directed by the Christian preacher? Different and contrary views are held. We find a small school of earnest men who would cut off all connection whatever between the world without and the Church, and shut up all Christian effort to the actual communion of saints. One section of this school would permit such connection with the world as is necessary for direct proclamation of the Word, but no more. At the other extreme we find Christians who declare that religion is a matter of the inner life, and, therefore, does not change our intercourse with the world. It is a matter between us and God and too sacred to be brought down into the matter of our earthly intercourse. The two spheres of Church and the world are entirely distinct, and we are in both and must live in each according to its laws. This school permits a free mixing with the world in all its pursuits of business and pleasure, with, of course, the exception of anything that is clearly immoral.

The truth seems to lie between these extremes. In the first of these extremes there is a narrowness that has the look of moroseness and is calculated to misrepresent the gospel of love. It is apt to repel men from the truth when truth's propagators imitate the tortoise, and, on the approach of a stranger, shut up their shell. There is also the aspect of haughty assumption in a forced seclusion from the world's moral side, or rather from that side which has no immoral character. There is, furthermore, a departure from our Lord's example; for he certainly mingled freely with all classes and conditions of men at all times, living what might be called an eminently public life. He did not, indeed, enter into the political life of the day, because, in the first place, there was no political life except for imperial satellites or adventurous intriguers; and, in the second place, his peculiar calling as the Messiah, with his unique work of bearing human sin, precluded him from that sphere of human action. But he *did* touch plainly, again and again, the great principles of citizenship in his teaching. He taught the rendering of Cæsar's unto Cæsar, as well as the rendering of God's unto God. His argument to Peter regarding the didrachma is a permanent testimony to the duty of obedience even to an unrighteous exaction. Assuredly, our Lord's life cannot support the withdrawal of Christians from contact with and interest in the world's history making around them. But the other extreme of identification with the world on the part of the Church is equally repugnant to a true Christian spirit. How is the Church to be the agent of converting the world, if it keeps its piety for its private edification and presents a worldly front *toward* the world? How is the power of the Gospel in conversion to be illustrated, if the converted and unconverted are to present the same appearance? And, we may add, what sort of piety will the Church have that obliterates the distinction between its members and the world? Surely, as we have before said, we must find some practical solution of the problem between these two extremes. When we see from the Word of God that the unbelieving husband and the believing wife must dwell together, we have light at once upon the subject. We see that there are walks in life where Christian duty forbids a separation of personal and intimate relations where the Spirit of God has made a separation in spiritual experience. To be sure, this is an extreme case; but an extreme case best exhibits a principle. We argue from such a case, not that the selection of worldly intimacies is to be willfully made; but that they are not in themselves sinful, that circumstances may make them necessary. Still again and on the other side, the earnest and eloquent appeal of the Apostle to the same Corinthians, to whom he laid down the rule about the unbelieving and believing husband and wife (II Cor. vi, 14—18), that they should not become unequally yoked together with unbelievers (*μη γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*) shows us the danger of any close alliance with unconverted men willfully assumed. The question seems to resolve itself into this: Can I join the outside world in measures of general good without putting myself in the unequal yoke? If I can, then all the claims of duty as a citizen and member of the community, as well as those of a Christian seeking the welfare of those around me, are upon me to join the outside world in such measures. But surely the yoke is not formed by alliance in doing good; it is formed by the alliance that is unconditional. Hence, we conclude that the Church or the Christian (for the argument is the same) may and ought to combine with the world, with the distinct understanding that the alliance is only in the interests of the public weal and has no binding force where the world's business or pleasures are concerned. Wherever, in special cases, by reason of the presence of notoriously evil men, the alliance might be misinterpreted, it should be abandoned. No Christian is to soil his garments even to do a good deed. If we have laid down the true principle, we are prepared to apply it to the various practical cases that constantly present themselves for decision.

1. The first field that invites our attention is that of *national or local politics.* There is so much of the slime and ooze of society in the elementary movements of political parties that not only Christian graces, but even refined tastes shrink from participation in them. And yet the primary meetings are the roots of local, sectional, and national administration. There the candidates are nominated, and there, virtually, principles are established or, at least, colored. In a country where the people govern, this must necessarily be so. In such a country, moreover, the responsibility of government is distributed among all, and no one has a right to shirk it. It is one of the prices we have to pay for a free country that all classes and kinds of men must meet together, in order to determine both opinions and men. Can the Church of Christ be absolved from this duty? Can the Christian man be relieved of this burden? For we hold that what the Christian man must do in a case of citizenship a Christian minister must do. In things indifferent we may make a distinction between the preacher and the private Christian, and many actions appropriate to the layman might, from the action of the law of association, be reprehensible in the preacher. But where a duty to the commonwealth is involved, and where, by the very nature of the case, the duty cannot be performed by a portion of the community (as can the matter of military service, for example), but must be performed by all, the excepting of the preacher cannot hold. His vote is a power which he has no right to forego, because on it depends the welfare of others. And so his presence and voice at the primary meeting must be regarded as a duty of citizenship. It is not a social meeting, which might be made a criterion of his tastes and tendencies; but a business meeting of the most important sort and to be classed with the meeting at the polls. In such a meeting a Christian minister can always preserve his dignity, and his presence will do much to repress the elements of disorder. If Christian ministers of both parties attended the primary meetings, we should have fewer unprincipled men put into office, and this is a reform that the country needs. Christian men may be on either side of our national politics and maintain their integrity. Both parties, in the platforms they construct, seek the good of the country as they understand it; and, hence, any loud advocacy of either party by a Christian preacher I should take to be an error, compromising his usefulness as a teacher of religion. He should be retired and moderate on these public matters, on which good men differ, and by meddling with which he would unnecessarily estrange many whom he ought to attract. Only when a great Christian principle is attacked ought he to come forward into prominence and advocate the truth in the political field. But when we leave the distinctive politics of party, and come down to the politics of any *one* party, then clearly it becomes his duty, in conjunction with his fellow-citizens, to see to it (so far as he has power) that men of truth and honesty are nominated to offices of government. That this should be done without laying undue stress on the political side of his life, to the detriment of his spiritual influence, is, of course, clear. A preacher can go to the primary meeting, and can speak his mind freely, and yet not be what is known as a ward politician. He has not put on the unequal yoke by a faithful endeavor at the fountain-head of influence to put righteous men into office.

Whether the preacher should hold office is quite a different question, involving many new considerations. To hold office is to abandon the active work of the ministry, and the cases must be very rare where this could be warranted *in foro conscientiæ.* There may be trying times in the history of the state, when great exceptional means must be taken, and a Witherspoon may find it to be his duty to leave the pulpit and to enter the hall of Congress; but the preacher's power for God and the truth is eminently a power of the pulpit, and not of the political rostra. We can readily conceive of a crisis where the preacher will even rightfully shoulder his musket and hurry to the front; but it must be a crisis, indeed, which will account to every one for the exceptional case. A Christian preacher exerting his influence for the nomination of righteous men to office is one thing, and a Christian preacher himself running for office is quite another. The latter suggests *ambition* in its original sense, a style of action wholly incompatible with the independent and dignified position of Christ's minister. The candidate for office becomes the butt of every penny-a-liner of the opposite side, and everything that can be raked up of inconsistency in his former life is exaggerated, and much altogether invented, and the whole thrown at him by ten thousand idle and wanton hands. Now, if a minister is forced into an unpleasant position, let him bear it meekly and with a martyr's spirit; but do not let a minister rush voluntarily into the pillory and court the addled eggs. It will seriously interfere with his power as a Gospel preacher. There are enough good men out of the ministry to take office, with its honors and its burdens; and no necessity in ordinary times can be pleaded by the preacher for offering himself to the suffrages of the people for political advancement. The public sentiment is perfectly correct on this point, and shoulders are shrugged by men generally when a minister becomes a candidate for office. Let the minister be satisfied with supporting good men for public situations in the government, while he himself keeps out of the *pancration* of candidacy. It will show no want of concern for the welfare of the state and for the triumphs of virtuous and sound principles for the minister to keep in the background, and use his influence without the suspicion of selfish interest. That a minister has not the capacity to manage public affairs is a common allegation which has no more foundation than the other frequent assertion that a minister cannot manage a matter of finance. If habits of careful thought and a training in morality unfit a man for public affairs and financial management, then we will grant that a minister should be kept out of public office and such situations as involve financial cares from incapacity. No man understands human nature better than a minister, and no man is so called upon to exercise patience, forbearance, impartiality, and other governmental virtues as he who reigns over a parish and is ever appealed to as a guide. No

man, moreover, so habitually studies and practices the expedients of economy and is more exact in the matter of income and outlay. The judgment against the administrative or financial ability of ministers is like that against their home discipline in the proverb about "ministers' sons," the result of noticing with particular attention the failures of conspicuous men. Ministers are conspicuous before the community. They are public men, seen and known of all. They are, moreover, counted a consecrated and holy class. Therefore, when any one of such a class comes short in any positive way, the entire community remark it and rush to hasty generalizations. It is not, then, on any ground of incapacity, any more than on the ground of non-interest in the state's welfare, that we should debar preachers from public office; but only on account of the heavenly expediencies of the holy calling.

2. Another field of effort which lies open to the large-hearted citizen is that of *Moral Reform*, and the preacher's relation to this becomes an interesting question.

That all true moral reform should meet the sympathy and co-operation to some extent of all Christian preachers need not be argued. The question is: What is that extent? How far should preachers identify themselves with special forms of moral enginery for the improvement and elevation of mankind? It would be a hasty response that there can be no limit; that wherever good is sought there the preacher should be. For there are other considerations to be entertained besides that of beneficent and philanthropic objects. Evil methods, improper associates, and disproportion of energy may impose very decided limitations on a wise and true minister. To rush into any proposed movement of benevolence with a tossing up of the hat and a reproach for those who decline to join is a cheap way of gaining a sanctified fame among certain classes; but those who seek good, and not fame, will weigh each case, and make no forward movement under questionable auspices. In many schemes of benevolence the pernicious principle of doing evil that good may come is practically accepted as a true philosophy. Fairs are established at which theatrical exhibitions and theatrical morals are introduced and young maidens educated to be brazen-faced; balls are instituted at which fashionable display and lascivious waltzing form the chief attraction; lotteries are formed, and the young are seduced into gambling; and all this for the building of an orphan asylum or the support of the worthy poor. Are ministers to be caught by this bait of Satan? Are they to be shamed into supporting these worldly iniquities by the ready reproach: "You have no liberal sympathy for the distressed; your narrowmindedness makes you selfish; when the liberality of these benevolent ball-goers is but the activity of their carnal appetites under a new name. Alas! for the liberality of those who have to be amused in their lower natures before they can be induced to give. Charity given through a charity ball is in one sense *disinterested benevolence*. It is benevolence that has not the slightest interest in its objects. The Christian minister should uncompromisingly set his face against all this worldly system of doing good, which has so often made its inroads into the Church of Christ to pollute its sanctity and weaken its true life. The support of the Church and the promotion of schemes to ameliorate the condition of man should never be soiled with methods of doubtful virtue. The stain will run all through to the very end of the action. The cases referred to as instances involve moral obliquity. There are other classes of false method which are evil by reason of their associations. Anything that mixes the commercial business of man with the guidance of the Church shocks the godly sensibility. "Running churches" (as it is significantly called) by a sort of stock company plan—working up the stock by commercial 'methods; getting the preacher who will *draw* the multitude of itching ears; advertising in the newspapers, as they do the last new sensation at the theater—these are instances where the sacred law of association is violated and religion is degraded. Nor is it only the Church, but every style of moral reform inaugurated by Christian men on Christian principles, that must adhere to the requirements of this sacred law. No moral reform can rest on a basis of public amusement or of pecuniary gain. These are false foundations, that will sink in the end and bring ruin on the reform. The minister cannot afford to link his name and position with such short-lived and unseemly schemes. Nor can he embark in works of public reformation in fellowship with those who by their profession or their lives despise the truth of God. It is a temptation too readily yielded to, when we find prominent men who may be of immoral lives or of pronounced infidel sentiments earnestly advocating a cause of reform, to join with them in societies and on the platform in the common interest. The Christian minister always compromises his sacred character by such an alliance. We should remember that our Lord, when demons were ready to vouchsafe their testimony in his behalf, declined their assistance and forbade their co-operation. The principle should be maintained by us. Communion with men of false lives or ungodly teachings in a reform movement will not only bring the Christian preacher to their level in the eyes of the community, but also undermine his own steadfastness and lead him from the Gospel plane of benevolence to a vague and un-Christian philanthrophy. There may be a style of consent and official co-operation on the part of all sorts of men which we must gain in all works of public reform; but that is a different thing from the close and intimate relations of copartnership to which we are now referring.

In seeking the elevation of the community, we will be obliged to persuade public officers, and these may be men of very false lives; but, in so doing, we do not appear before the world as in any close association with these that will destroy or secularize the influence of the Christian ministry. The work is to be wrought on the world about us, and we must, therefore, come into contact with it. The preacher has it as a duty to subserve the public welfare. He has no right to see crime and the agencies of crime on every side, and content himself with the direct ministry of the Church. His office is, in one sense, for all the world. He must not fear to denounce public evils and to take strong and decided measures for their suppression. The more influence he has the greater is his responsibility in this regard. The elements of evil in a community will gladly denounce the interference of the preacher in public affairs and seek to remand him to the cloister, for they would be rid of his power lifted up against them; but no opposition do they so sincerely respect and inwardly approve as that of a man of God whom they believe to be above the selfish motives of the mass of men. It is because of the real moral power of the preacher in the cause of public order that the promoters of disorder would cry "Shame" on him when he puts his hand on the lever of a reform engine. To the superficial observer only will such public-spirited conduct have the appearance of worldly scheming. The two are as wide apart as the poles. One is all selfishness; the other has not a grain of selfishness in it. The one goes out to float with the popular current; the other goes out to breast that current and to counteract its force. In a land like ours, where each citizen is a responsible portion of the Government, every Christian minister should be a leader of his people in every style of true reform in the state. If all Christians, with their ministers at their head, would forget their political party affinities and move in solid phalanx upon the glaring abominations that defy both decency and law among us, these evils that now curse and threaten the very life of the state would instantly succumb, as the grass before the prairie-fire. It is because ministers are remiss and excuse themselves from great public undertakings that these enormities are allowed to flourish. No! Let it be clearly understood by all that a preacher, though never to be a worldly man, is always to be a public man, and let no coward enter the ministerial ranks. The notion that a minister is a sort of male woman has grown out of the remissness of ministers in this very matter we are considering. We should disabuse the people of this fallacy, and show them that we abstain from the world's sins, but not from its management; that we are ready to go to the front and engage in the thickest of the fight in order to destroy the haunts of vice and secure the quiet Sunday of our forefathers.

3. A third field of activity that opens before the preacher is that of *Literature and Art*.

There can be no question that æsthetic culture has been a powerful agent in modern civilization; and yet the history of Athens shows us clearly that the Christian idea is not a necessity in æsthetic culture. Architecture, statuary, painting, poetry, oratory, and essay writing reached their culmination when Christianity was unknown. Democrates, Phidias, Zeuxis, Sophocles, Demosthenes, and Plato have had in modern days their imitators, but not their equals; and yet there is no doubt that Athens in her proudest period of culture, from Pericles to Plato, was a grossly immoral state and that her scholarly refinement was no protection against the flow of vice. The deepest degradation was not only synchronous with the most exquisite achievements of art; but actually appertained to the artists themselves, just as we see the same combination of the beautiful and the debasing in the Italian masters of modern art. Our inference from this is that art in itself and literature in itself have no power to produce a *Christian* civilization. And here we must guard against a misconception. Art may busy itself with themes drawn from Scripture story, and yet have nothing Christian in it, æsthetic effect being the only aim in the pencil and brush. A Rafael may have his mistress sit for a portrait of the Virgin Mary with precisely the same object in view with which on the next day he delineates a Venus—namely, to make a thing of beauty. Because one is called the Virgin Mary, it has no claim to be called Christian. Christian art or Christian literature must differ from the Greek or Italian. It must have a higher aim than merely beauty. To be a fine art, beauty must be its goal; but it must be a beauty all saturated with spiritual truth. It must be a beauty that shines forth *from* the truth, as the radiance from the sun. It must be a beauty that touches the æsthetic sense while its underlying truth is awakening and sanctifying the sentiments and affections of the soul. Such is the beauty of one of our Lord's parables; such is the beauty of Paul's prose ode to divine love; and such beauty may be carved out of the marble or laid in line and color upon the canvas. The question how far art can be the handmaid of religion is really the question for the Christian minister to consider. Outside of religion there may be an innocent amusement in art; but, surely, a Christian preacher will no more make it his set business to promote mere amusement in art (however much he may approve of it) than he will make it his business to promote base-ball and croquet. He knows that art by itself has nothing Christianizing in it. It may help refine manner; but it does not refine the heart. A Parrhasius will delight in his victim's tortures while he treats his subject in the most æsthetic manner. There is a very common refinement in modern, as well as ancient civilization that bows gracefully and extends the right hand in courtesy, while the left hand clutches the stiletto. A Christian minister, therefore, wishes something more than mere art to which to give his earnest and positive support. It must be an art that actually teaches the soul the great principles of the doctrine of Christ. We are not talking now of what a Christian should do; but what a Christian preacher should do—one who stands out from among his fellows as a watchman on the walls of God's Zion. How far is such a one warranted in engaging in works of art and literature?

We have rarely had cases brought before our minds of ministers who were skillful with the chisel or the brush, and yet we may imagine such, who would act in perfect consonance with their sacred character if they should convey great Gospel truths to the eye, as well as to the ear, while for these to become professional sculptors or painters would be to abandon their peculiar office as preachers of the Word. If we apply these principles to literature, we should expect to see the pen of the preacher ever ready to put forth any poem or essay that would illustrate Christian faith, and the essay might take any form, whether that of the didactic discussion, the dramatic composition, or the novel. The limits to be observed would be two-fold: first, that the writing be a thing of beauty, or else it is not a piece of literature (in the sense we here use the word); and, secondly, that it leaves not the plane of distinctively Christian ethics, or else the preacher's function is compromised. If art be faithfully used as the handmaid of religion, it cannot be amiss in the use of the preacher whether the art be exhibited by manual means or by the use of the tongue; but we are not to lose sight of the fact that in the name of art much folly has been wrought in Israel, and art itself set up as a divinity to be worshiped in the place of Christ. Art in alliance with true religion is a useful element of a true and permanent civilization; but art in alliance with the depraved passions of man is a plausible and wily fiend, corrupting society with its soft, voluptuous touch.

We have not counted the *press* in our discussion of literature, because the press cannot be reckoned as belonging to the fine arts. Its object is not the presentation of beauty, but of facts and comments upon facts. The Church has largely used the press as its agent, and a most successful agent, in propagating the truths of the Gospel. The millions of Bibles in hundreds of languages that have been distributed through the earth testify to the value of this agency, and make us believe that the invention of printing was, like the Alexandrian universality of the Greek language, one of the great providential arrangements in history for the spread of the Gospel of Christ. And, as the Bible has used this medium whereby to visit the whole world, so a religious literature (using the word in the broader sense) has been scattered by the same means, to the furtherance of true religion. Surely, so far we find nothing wherein the Christian preacher may not appropriately take part. The more he can multiply books of wholesome religious truth, the better for the world that he is seeking to enlighten and save. But when we come from books to newspapers, and survey that distinctive field of current literature, which differentiates our age from all others, the problem is more mixed and the solution not so easy. Very many preachers are newspaper editors; sometimes of dailies, but generally of weekly prints. As the daily newspaper must always be chiefly a collector of general news, I cannot see how a Christian preacher can willingly and of choice make the editing of such a journal his main work or his work at all, for a man cannot edit a daily newspaper *ἐν παρέργῳ*. If his tent-making should take this form, we could not criticise; but if the way were open for him to make full proof of his ministry, it would be a perverse, Jonah-like service to enter upon the duties of the daily editor, in which his pastoral and evangelistic character would be, perforce, almost wholly eclipsed. But many of our weekly papers are called religious papers, and in their editorial chairs we generally find preachers sitting. They are often men of the highest grade of intellectual ability and ecclesiastical faithfulness, and it cannot be denied that their papers, conducted with great good judgment and exhibiting sound doctrine, carry the truth to many homes, and carry it in a manner that is peculiarly acceptable to many. Some of these editors devote their whole time to their weekly publication; while others continue their active functions as pastors, having associate or managing editors to attend to the business details of the office. This editing has the elements of the work of religious tract-making and distribution, and so far is in the direct line of a preacher's functions. Many homes may find the religious thought conveyed to them through their religious newspaper a leaven of godliness, coming as it does in the attractive and readily-handled form of a newspaper, and so far more apt to be used, especially by the young, to whom a religious book is often a bugbear. Now, if Christian preachers can furnish such a medium of evangelization and spiritual quickening to the community, they are certainly engaged in a work altogether consistent with their holy calling, and the Christian minister who happens to be an editor should not be reproached. The only exceptions that can be taken seem to relate to special cases, and not to the general fact. It can hardly be right for the Christian preacher to abandon all personal work for the use of his pen; nor should he allow in his paper anything that would compromise his Christian character, even under the plea that the "other editor" inserted that particular article. The public do not know the details of the editorial sanctum, and attribute every article in the religious newspaper to its well-known ministerial editor, and they also hold him responsible for the character of every advertisement that appears in his sheet. Now, this conduct of the public must be respected for Christ's sake, and the ministerial editor must not assume his position unless he is ready to control and supervise all parts of his weekly publication. Nor should the ministerial editor appear to the world as a seeker after riches; as running his paper not to evangelize and sanctify the world, but to fill h's pockets. Such an object soon leads to worldly compromises and the insertion of dishonest and *ad captandum* articles, framed to attract subscribers, to the prejudice of godly instruction. If anything in a religious newspaper, with a preacher as its editor, can be associated with that preacher's name to his detriment, then this thing is unfit to insert, and its insertion, whether by managing editor, or clerk, or any one else, is an injury to the Church of Christ. I believe that there is much to correct in this department of clerical activity, and that preachers should be as watchful over their brethren in the editorial chair as they are over those in the pulpit.

The ministerial editor of a religious journal may be an unspeakable help to the Church and a potent agent in evangelization, or he may very readily become a harmful point of conjunction between the Church and the world.

Sanitary.

SHOULD OUR CHILDREN BE VACCINATED?

It is quite interesting to note how, when there is a scarcity of small-pox, the few who are opposed to vaccination improve the opportunity to cry out against it. When the small-pox was raging in Philadelphia, in 1873, and when seriously threatening New York City, the call for virus was so great that it was difficult to keep up the supply. The simple fact that those freshly vaccinated did not take the disease, and that those who were not vaccinated did, seemed, in a general sense, an *argumentum ad hominem*. At such a time all cavils cease before the demonstration. All minor questions—such as whether one in 10,000 may die from erysipelas or other causes incident to vaccination, or as to the period for which vaccination lasts—fall to the rear. The calculs-

tion of probabilities, even, would, with mathematical precision, send out all the world to be vaccinated. For the vital statistics years of New York City and of the State of New Jersey we now find only two deaths from small-pox. The anti-vaccinationists can now talk, for the danger is so distant. This merely means that a quantity of material is being prepared for that epidemic of small-pox which must occur every few years, unless there is systematic vaccination. Quite recently there has been held in New York City a meeting of anti-vaccinationists, under the auspices of Mr. Wm. Tebb, who tells us that he has been prosecuted thirteen times for his neglects, and now has come from England on purpose to raise up an opposition here. This first anti-vaccination league of America has been formed. We are glad of it. We are always pleased when men of honest convictions organize. It is always so good to have a definite body at which to strike. It does strain one so to kick at vagaries and generalities. If, now, these gentlemen will produce their exact tabulated facts, with day, date, and place appended, showing the evils of vaccination, we shall then be ready to weigh the evidence, to place alongside of it all certified benefits, and to strike a balance with precision. It is not objection or series of objections that make out a case, either legal or medical. The question is, not whether some one has died from vaccination, but whether, alongside of the death, thousands have been saved? Do the real arguments in favor outweigh the real arguments against? Nor is it a question as to compulsory vaccination. There are many things conservative of health and to be enormously advocated, yet which we would not make compulsory. That is a relative question—a question of expediency or of possible necessity. We have never believed in a compulsion as to vaccination, although believing that, where the free school extends education to the child as a gratuity, it has a right to require this for the protection of all the children sent.

Since the use of the animal or bovine virus has become so practicable, it is not enough to talk about the possible transmission of disease from one child to another. We have never yet been able to find a case in which any evil result has been proven from bovine virus. We do not mean by this that cases of death may not occur after any cut or operation, or that some disease prevalent at the time of the operation may not by rare possibility attack the person who has been vaccinated; but only that, so long as no causal relation has ever been established between bovine virus *per se* and subsequent serious sickness, we are to take for what it is worth that other great fact that the medical profession, without distinction of sect, accept as proven the prophylactic power of vaccination. Instead of newspaper articles about the horrors of vaccination, it now becomes this society to select from our small-pox hospitals, from our boards of health, and from authorities who can bear examination, a jury to try this case to bring before it their evidence, and then abide the verdict. In science, in statistics single assertions as to facts prove nothing. It is quite a different process by which facts become evidence, and these in turn form science and art. The methods are settled; but are strangely ignored by opposition leagues, so often prone to notoriety. If these gentlemen are really in earnest, it will not be difficult for them to get the New York Board of Health to test their views; or, if they will present their side of the argument after the methods of exact evidences, to have them properly met.

Prof. Corfield, of London, at the recent Sanitary Congress at Croydon, read a paper on "Sanitary Fallacies." In it he refers to the Anti-Vaccination League, and exposes their fallacy of method as to argument, and their curious construction of half-reported facts. He shows how even the Swedish statistics have been manipulated. "I have," says he, "before me the statistics of 124 years. In the 64 years before the practice of vaccination there was only one year in which the deaths in Sweden from small-pox were less than 1,000 and there were 9 years in which the deaths were over 10,000. In the 63 years during which vaccination was practiced there were 48 years in which the deaths from small-pox were under 1,000, and in no year did they reach even 3,000." No statistics in the world are more reliable than these and the range of period excludes the fallacies from epidemics. The multitude of facts and experiences in the same direction would seem so totally conclusive that the bias in the other direction almost always arises from some personal grief.

Our medical friend says that it is his strongest proof of original sin. Dr. Holmes was once besought to write a novel, in which the horrors of small-pox and the tragic death of the hero should illustrate the need; but even he despaired of silencing the few who seem determined to oppose. We do not criticise any laymen, for such are not in possession of all facts and may naturally be prejudiced by some single case; but there is no excuse for those who declare daylight to be a failure.

Biblical Research.

BIBLICAL CITIES IN ASIA MINOR.

ALEXANDRIA TROAS.

BY PROFESSOR A. H. SAYCE.

On a hot September morning I left the hospitable farm of Mr. Frank Calvert, the American consul at the Dardanelles, where I had been passing a few pleasant days, midway between the rival sites of Homeric Troy, and started for the ruins of Alexandria Troas, under the guidance of Dr. Schliemann's servant, whom the famous excavator of Troy had kindly placed at my disposal. It is strange that a spot so interesting to biblical students as Alexandria Troas should be so little visited. It was here that St. Paul received the message which caused him to carry the Gospel into Europe, and here, too, Eutychus fell from the upper story, and was restored safe and whole by the Apostle to his friends.

The day was still and cloudless, and every now and then, as I reached the top of an undulating ridge, I caught sight of the blue Ægean, lying outspread in the distance like a smooth lake, with the picturesque island of Tenedos skirting the horizon on the west. My way led me past the springs in which the imaginative Lechevalier saw the twin sources of the Skamander, and over low hills, covered with pine and fir, till I found myself in the dry channel of the Sudlusu and among rows of huge stone cannon-balls, that marked the neighborhood of a deserted Turkish fort. At one spot, close to the cemetery of a village called Gheikli, I noticed fragments of marble columns and other remains, that plainly indicated the site of a forgotten Greek temple. Suddenly the path turned toward the cliff which overlooked the sea, and I was soon riding over the broken pottery which covers the eminence on which the acropolis of Alexandria Troas once stood. I urged my horse across the sands beneath it, and was not long in reaching a large square land-locked pool, which represents the ancient harbor of the city. The channel by which the waters formerly entered it can still be distinctly traced, though now blocked up by sand, thus rendering the old port a pestiferous pond. The marble which once lined its sides has long ago disappeared, along with the ships and commerce which filled it. All that is left of its former splendor are three massive granite columns, one shattered into three pieces, which lie upon its banks precisely as they were landed, some eighteen centuries ago.

Above the harbor, on the land side, traces of the ancient theater are still visible. Here and there the old seats may be detected, while two fragments of arched Roman masonry rise above them. The inhabitants of the neighboring village had been excavating on the spot for stones just before my visit, and I was, therefore, able to follow the northern wall of the theater until it joined the great wall which ran round the town. How extensive this was may be gathered from the fact that its ruins are six miles in circumference. The masonry is for the most part Greek; but in several places it has been patched and strengthened with solid blocks of Roman concrete and brick.

The exploration of the ruins is somewhat fatiguing, as the ground is thickly strewn with stones and other fragments of ancient buildings, and planted with a forest of Valonia oaks, whose branches make riding difficult and finding one's way still more so. In fact, without a guide well acquainted with the place, it would be impossible to discover any road at all among the mazes of the wood.

Before setting out on this journey of exploration, I sat down to lunch close to an old well, under the shade of an oak and not far from the theater and port. We made a very picturesque party, the muleteer and zaptiehs, or mounted soldiers, who accompanied me being dressed in garments of the brightest and most diversified colors, their waistbands literally bristling with pistols and swords. Lunch over, we crossed the old ruined walls of the town, and made our way to a large building of brick which belongs to the Roman period. All that now remains of it is a vaulted chamber, of considerable size, which opens into smaller chambers on each of its four sides. Above are other chambers, similarly vaulted, while the whole structure is surrounded by an enormous platform of brick. What its original use can have been is a matter of dispute. According to one conjecture, it was a temple; according to another, a bath-house; but neither conjecture is supported by the form and structure of the building. All we can say with certainty is that the present ruins represent but a small part of the original edifice, the foundations of which can still be traced among the grass and brambles.

Leaving this problematical building, we plunged once more into the wood, pausing now and then to admire a broken column or shattered statue, or a fragment of the city wall. At last we found ourselves in the presence of a vast ruin, whose desolation was only equaled by the solitude of the forest in the midst of which it stood. It had the shape of a hall, 600 feet long and 100 wide, with pilasters along the sides, in front of which must have risen the columns that supported the vaulted roof. The line of the hall was broken in the center by four square apartments, formerly adorned with marble pillars and cornices. The break had the appearance of a transept in a Gothic cathedral, the two cross aisles being entered through lofty arches, one of which still remains perfect. Within, all is a confused chaos of stone and brick, of fallen columns and disfigured ornaments. Only enough is left to tell us that the building was a gymnasium, with baths attached. The Turks, who call it the Bal Serai, or Honey Palace, have long used it as an inexhaustible quarry for the neighboring villages, and repeated earthquakes have aided their endeavors to undermine the solid masonry of St. Paul's contemporaries. At the northeastern angle of the building are a few ruined arches, which once supported an aqueduct; and at a little distance, among the trees, are the scanty relics of a Doric temple. In such a scene of silence and desolation it is difficult to realize that we are standing in the midst of a once populous city, where the ceaseless hum of trade and industry told the Jewish visitor of the luxury and civilization its inhabitants enjoyed.

Reluctantly we turned away from the spot, and, passing through the city wall close to the remains of one of the towers which formerly defended it, descended a steep path on the northwest. On our way, we observed on either side large pieces of Roman masonry, in the shape of towers, vaults, and arches, which plainly indicated that we were traveling along a sort of Appian Road, lined with the monuments of the dead. After a time these ruined tombs ceased. We descended deeper and deeper into the valley, and in about an hour saw in front of us the stained and discolored rocks of the valley in which the famous mineral springs of Ligia take their rise. The valley is a narrow one, distant about three miles from the ruins of Alexandria Troas. The water of the springs is saline and ferruginous, with a slight admixture of sulphur, which has added patches of green and yellow to the rocks, already dyed a rich red by the liquid iron. Rude bath-houses have been built by the Turks over two of these springs, which gush suddenly out of the rock. The temperature of both is high; indeed, one of them is at boiling point when it first comes to the surface, and has to be cooled before entering the bath. The taste of both is pleasant, as I proved by experience. In the courtyard of one of the bath-houses I saw the marble torso of a female figure, and numerous fragments of antique marble are built into the walls of both of them. These fragments have come from the bath-house erected by the Romans at a little distance from the existing Turkish ones, over springs which rise on the opposite side of the valley. Desolate and infested by brigands as the country now is, numbers of rheumatic patients, nevertheless, still come to these baths each summer. We may easily imagine, therefore, how fashionable they must once have been, when the flourishing city of Alexandria Troas stood close at hand and its harbor was thronged by the vessels of the whole civilized world.

The sun was setting as I mounted the further side of the valley and rode slowly away from the site of the old Roman city. Before long I reached the Turkish village of Iki-Stamboul, "The Second Stamboul," the ruins of Alexandria Troas being called Eski Stamboul, or "The Old City." The village was making holiday, as the long fast of Ramazan was over and the festival of Bairam had just commenced. The villagers had put on their best attire—green shirts, red waistbands, and white trousers—and were amusing themselves by firing off guns and eating sweetmeats. But I slept soundly, in spite of the shouts of the holiday-makers; and next morning, after a breakfast off sour milk and pomegranates, copied some fragmentary inscriptions and started for the granite quarries where the granite stones for the public buildings of Alexandria Troas had been hewn. The path was a rugged and winding one, amid huge granite bowlders, piled one on the other by the icebergs of a remote glacial age, and through the ravines of mountains whose bare summits showed against the sky in a myriad fantastic shapes. But the quarries were well worthy of the fatigue of the journey. We passed into a deep ravine, on either side of which the granite cliffs rose in somber silence, hewn and chambered here and there by the tools of Roman workmen. At the very entrance of the ravine lay two gigantic columns, exactly similar to those I had seen by the ancient port of the city; and a little beyond was a mound of considerable size, entirely composed of chippings from the blocks of stone that had been wrought and shaped in these old quarries. The path on which I stood was indented by the wheels of Roman carts and worn by the feet of Roman slaves and oxen; and a little beyond lay seven more granite columns, side by side, in the very spot where they had been cut out of the rock, each 38¼ feet long and five and a half feet thick at the base.

The sight of these huge columns in a place now so lonely and deserted could not but impress me, so utterly has the wealth and power to which they had been destined to minister passed away, leaving scarcely a trace behind. The columns lie as they were wrought eighteen centuries ago, when an unknown accident came to prevent their transportation to the city for which they had been intended. The base of one of them has lately been destroyed by the Turks, who have made mill-stones out of it; but the hard stone has successfully resisted any further iconoclastic attempts.

Alexandria Troas, as its name implies, owed its origin to Alexander the Great. He chose the site, with his usual happy discernment, but did not live to cover it with buildings. These were carried out by Antigonus, whose name the city consequently bore for a short time. It was improved by Lysimachus, the famous king of Thrace, and received a Roman colony during the reign of Augustus. It was to the Romans, in fact, that most of the buildings whose ruins still remain were due. Even the walls were repaired and strengthened by them and it was under their rule that the commercial prosperity of the city reached its hight. We may still picture St. Paul treading its crowded streets or watching its busy quays, still see him preaching to the disciples on the first day of the week, though no sound is now heard on its desolate site save the song of the birds among the branches of the oaks or the rustle of a lizard in the dry grass.

Oxford University, England.

Fine Arts.

One of the principal reasons why the Washington Monument enterprise has dragged so slowly is that the design is unfortunate, and the people are not willing to contribute toward completing it. The building has not, however, gone on so far that a modification of the original design may not yet be made in which the work that has been done may be used and embodied, without destroying it, into a monument of a more pleasing and appropriate form. The *American Art Review* has published illustrations of six studies for a completed monument which have been made by American artists, to which it adds careful criticisms of each by Mr. Henry Van Brunt. Mr. H. R. Searles would fashion the lower stage of the monument into three truncated pyramids, with battering walls, on the upper one of which he would erect a main shaft, the design of which is credited with considerable propriety and dignity of effect; but is criticised as lacking the refinement and fullness of detail which are essential in a great national monument. Mr. John Fraser submits a design which is careful, timid, precise; but is too accurate in its likeness to the middle-age Romanesque campaniles, and appears unfit at a glance. Mr. W. W. Story has proposed to encase the present stump of the monument with a marble envelope enriched with paneling, after the manner of the Florentine Gothic of the Campanile of Giotto, from the top of which, carried to about twice the hight of the present structure, shall rise a pyramid of marble, surmounted by a figure of Fame, 350 feet above the ground. This is subjected, by reason of defects in detail and the lack of features essential to its completeness, to the criticism that it "seems bald and mechanical." Mr. H. P. Hapgood, an architectural student of Boston, has produced a sketch in English Gothic which is admirably adapted to serve as the central feature for a great town hall. Mr. Paul Schultze, of Washington, frankly accepting the present condition of the stump, has undertaken to evolve a harmonious and agreeable work out of it. The prominent features of his design are a "well composed belvidere" placed on the present unfinished shaft, on the roof of which is a low circular tower, covered with a dome and surmounted by a bronze figure of Washington, thirty-five feet high. The base is formed into terraces, with monumental steps; while on the platform four buttresses against the four corners of the shaft support four emblematical figures in bronze. Large bronze tablets with bar-reliefs are fixed to the four sides of the shaft, and festoons of bronze at the top of the shaft, under the belvidere. The last design is an anonymous one, from California, the sketch of which presents some features of pleasing originality. Its general outline of successive stories, with battering walls, gives it a firm standing and a tree-like appearance of growing out of the ground. It finishes at the top with a sudden

upward leap and presents many points of affinity with the best Hindu pagodas. The panels for the stories (contributed by the American and foreign states), the statue, and the figures are in keeping with the purpose of the work. The ornamentation is profuse, but is susceptible of being toned down. Now that artists have turned their attention to this work and shown what may be done to remedy its faults, it is to be hoped that they will persevere till they produce a design which we can all accept and none be ashamed of.

....Mr. William Simpson, of the *Illustrated London News*, has recently read before the British Society of Arts a paper on explorations and sketches which he has made among the Buddhist remains in the region of the Jellalabad Valley, in Afghanistan. The remains are now little more than mounds; and, although there is now neither art nor architecture in the valley, they show that in the Buddhist period the country must have been in a high state of civilization. A style of architecture was followed in which sculpture was largely used, and the effect hightened by color and gold. A strangely composite character belonged to the architecture of the period. It had received a capital from Persia; a Corinthian capital, with frieze and moldings from Greece; and an arch from India. At Venice the architecture of Western Europe combined with that of Byzantium. Afghanistan had some points of resemblance to the City of the Sea. It was formerly a trade route and a gate of conquest. These conditions brought together in it the arts of Western and Eastern Asia. Some of the few sculptures he found indicated that this art had made considerable progress.

....One of the best and most precious works of the beatified painter, Fra Angelico, has been secured by Prof. Alessandro Mazzanti, and is offered for sale. It is the fresco of the Virgin and Child, with St. Dominic and St. Thomas Aquinas, which was painted for the Chapter House of the Convent of St. Dominic below Fiesole. The masons employed in changing the house into a villa cracked the fresco by blows on the brick partition on which it is painted; otherwise it is in good preservation. Padre Marchese, in his life of the artist, describes the painting as marked by "greatness of manner, softness and union in the tints of the flesh, and a free and full pencil throughout." The type of the Virgin recalls the designs of Perugino and Raphael and is marked by majesty and beauty. The heads of St. Dominic and St. Thomas "are very noble, and very beautiful that of the Divine Child." An English critic says that the heads are executed with wonderful precision and mature skill, and the modeling is exquisite.

....The Belgians purpose erecting a monument in commemoration of the fiftieth anniversary of the independence of their kingdom. A commission, to which the subject of a design was referred, has reported in favor of a Pantheon to the great men of Belgium, to be erected on the hights of Rockelberg, at a point visible from all parts of Brussels. M. Balat has been charged with the elaboration of the plan of the monument, which is to be in a Greek style and of a cost estimated at about $800,000.

Personalities.

THE late William Niblo, founder of Niblo's Garden, was a man of great benevolence, and is said to have given away during his life as much as a quarter of a million of dollars in money. He was well known to every beggar in New York, and was accustomed to keep in one pocket a store of silver quarters and in the other of ten-cent pieces, to distribute among them. He always gave to benevolent institutions, and used to say that it would do him no harm even if he did make a mistake and give occasionally to an unworthy person. He made large gifts to Calvary Church, bore most of the expense of building the Church of the Holy Saviour, and built a church in Minnesota. He began to make an art collection, which he intended to leave, with his house, to some institution; but the burning of the collection prevented his carrying out the design. The extent of his largest gift has just become known. By his will he left the residue of his estate over other bequests to the purpose of a library for the Young Men's Christian Association. It was not thought that the sum would be great; but, now that the estate is settled up, the amount is found to be $150,000. This exceeds the sum first given by Mr. Astor for the Astor Library.

....The Rev. Jonathan Edwards, of Danville, Ky., gave some reminiscences at the recent jubilee celebration of Lane Seminary which seem to take us back into another age. Lewis Howell and Dr. Bushnell were the instructors in the Seminary when he entered it, and he was "a partisan Old School boy, because he did not know any better then." One of the first questions asked him by a student, on entering, was: "What table are you going to sit at?" And he learned that at one table they "would not allow coffee to be drunk, because it was allied to stimulating drinks, and then the sugar it must have in it was allied to slavery. And so the institution was divided into temperance and anti-slavery and the other side. The strictest students of the former stripe would not sleep on beds, either; but felt it their duty to choose the hard side of a board, for the reason that the Master had to endure as great privations of comfort."

....Mr. G. A. Sala has discovered that Gen. Grant "is a splendid talker, when he has a mind to be," and considers him remarkably well-informed. In a conversation with him in London, Sala spoke of the Mexican War, without knowing that Gen. Grant had been engaged in it, when, says Mr. Sala, "he warmed upon the subject, and for twenty-five minutes held me spellbound as he discoursed at length on the climate and topography of Mexico, the manners and customs of the people, and various incidents and scenes of the war in which he took a part. I need hardly say that I was surprised, after his remarkable taciturnity at the Grosvenor dinner. When we parted, it was with the impression left on my mind that General Grant was nothing if not a brilliant conversationalist." This opinion was confirmed after a second evening spent with the General.

....Without discussing the spelling of the name of the present Viceroy of Egypt, we should call him Towfeck, with the accent on the last syllable. Dr. W. Robertson Smith is well impressed with him, and says there is but one account of his personal character. He is a man of exemplary life, faithful to a single wife, attentive to affairs, and of unquestioned integrity. Whether, continues Dr. Smith, "he has the strength of mind necessary for his difficult position is another question and one which only time can answer; but it is right to say that he has produced a very favorable impression on able men who were little disposed beforehand to think highly of his capacity, and that his knowledge of the business of the country appears to be really good. A prominent feature in his character is piety and attention to the duties of the Mohammedan faith."

....The memory of Benjamin Franklin is honored in Boston, the city of his birth, in the names of a square, a court, an avenue, four streets, a school-house, an insurance company, a foundry, a woolen company, a savings bank, a typographical society, a lithographic company, a lodge of Odd Fellows, in the Christian and surnames of numerous citizens, in books that he printed, letters that he wrote, and a suit of clothes that he wore on a historical occasion, which are preserved. Now it is to be further honored by a Franklinians Collection, to include everything which he wrote and was printed, everything that has been written about him, portraits, prints, medals, autographs, and other personal memorials. This collection has been begun by a gift of more than two hundred pieces made to the Public Library by Dr. Samuel A. Green.

....Judge Eldridge, of Memphis, Tenn., who is noted for strictness in requiring the officers of his court to be punctual, is as ready to apply his rule to himself as to others. One day he was late himself, and, on mounting the bench, turned to the clerk and said: "Mr. Clerk, you will please enter a fine against Judge Eldridge for absence without an excuse." The attorney-general and another advocate made eloquent appeals against this order, reminding the Judge of his punctual habits; but he declared that the fine must stand.

....Cardinal Mezzofanti probably exceeded all other men in the gift of learning languages. The Italians, according to the New York *Tablet*, have a tradition that his wonderful faculty was divinely conferred upon him, while a young priest, when he was summoned to confess two foreign criminals who were under sentence of death, and in one night acquired enough knowledge of their language to confess them. Thenceforward he could in an incredibly short time acquire any tongue he pleased.

....It is said of Postmaster-General Key that he always has a pleasant word for everybody and is very generally liked. He is a large, heavy man, with closely-cropped gray whiskers and hair, a round, solid head, and a face which always looks smiling. He dresses in a very simple manner. A black frock-coat, with velvet collar, dark trousers, low collar, with a small bit of black ribbon to serve as a necktie, and a rather rusty-looking silk hat make up his costume.

....Senator Thurman, while speaking in the Senate, leans forward, not with round shoulders, but earnestly. His voice is loud, clear, somewhat grating, but still resonant, though not sweet. He wipes his forehead much with a red handkerchief and seems to ponder in his speech.

Science.

ONE of the most interesting papers read at the recent meeting of the National Academy of Sciences was by Dr. H. Draper, of this city, upon the photography of stellar spectra. He employs a Browning spectroscope of two prisms attached to his twelve-inch Clark refractor. The image of the spectrum falls upon a small bit of one of Wratten & Wainwright's "dry plates," forming a picture about ¾ of an inch long and tapering from a width of about 6.100 of an inch at the less refrangible end to not more than half as much at the other. By a very ingenious arrangement, the red and yellow portion of the spectrum, which has no photographic efficiency, is made to fall entirely outside of the miniature camera, which contains the sensitive plate; and, by watching this part of the spectrum with the eye, through an eye-piece properly mounted, the operator can assure himself that the star image maintains its place. The necessary exposure lasts from half an hour to three hours, according to the brightness and altitude of the star. Thus far, about a dozen stars have been successfully operated on. They seem to be divisible broadly into two classes—those which give spectra essentially like that of the sun, with many fine, dark lines, of which class Arcturus and Capella are types, and those which give spectra containing but few lines and those very broad and strong. Vega, Altair, and Sirius belong to this. The spectrum of the star has always close beside it on the plate a solar spectrum for reference, obtained from the moon or Jupiter. By examining the plate under a microscope, it thus becomes easy to determine the precise position of the lines in the star-spectum. Examined in this way, it appears that of the eleven lines which are shown in the photographic spectrum of Vega two are certainly due to hydrogen, two quite probably, and seven are unknown. One of the seven coincides with the broad band, H_1, in the solar spectrum generally, but doubtfully attributed to calcium. Mr. Huggins, in England, is understood to be pursuing the same line of work; but his results are not yet made public. The researches of Dr. Draper make very evident the need of more extended photographic studies of the ultra-violet spectrum of the different elements, the visual spectra of which have been already carefully mapped.

....The skill of the florist is great, but it often gets credit for more than belongs to it. Most of the double flowers of our gardens have probably been found wild in the first instances. Many such instances have been recorded during the past decade. In the last *American Naturalist* Mr. Henry Gillman adds another to the list in *Houstonia rotundifolia*, a double form of which he found under an old fence in Florida. Mr. Gillman makes the further interesting observation that the plant produces apetalous fertile flowers during the summer season. These (probably cleistogamous) flowers have not been noted in this family, and adds to a list of absolutely self-fertilizing flowers that has been growing fast of late years. It is, however, worthy of note that in most cases where cleistogamous flowers are found there are petaloid or perfect flowers besides, and which are arranged generally for cross-fertilization, though there are exceptions even to this, as in *Amphicarpæa monoica*, where the flowers is fertilized before expansion in the petaloid flowers, as well as in the properly "cleistogene" ones.

....Mr. Charles Baron Clarke, in the journal of the Linnean Society for 1878, notes that dimorphism, now well known in the flowers of many genera or species, also exists in fruits. Some species have some flowers that have long styles and short stamens, or short styles and long stamens; and there are other species which have long tubes, and then other flowers with short tubes; besides other parts of the floral structure with two different forms in different flowers. Mr. Clarke has now found two different forms of fruit on *Randia uliginosa*, a plant from the swamps of Bengal and not very far removed from the Gardenia, or Cape jasmine, of our gardens, which has two kinds of fruit—one borne on a very short stem and about the size of a hen's egg; the other fruit half the size and borne on a long, slender stem.

....In botanical classification much depends on the insertion of the stamens. Whole orders are separated according as the stamens are free from or are attached to the corolla. But it has recently been shown that, in a genus of Rubiaceæ, Androsacme, which has dimorphous flowers, those with the long pistil have the stamens on the disc and wholly free from the stamens, while the short-styled one has the stamens united to the corolla. It may occur oftener in these dimorphic flowers than has been known hitherto; and, while it will not injure the principle of classification, it may result in particularizing the long-anthered forms as the ones on which to base those ordinal characters in which the behaviors of the stamens are thought important.

School and College.

A COMMITTEE appointed by the New York Association of School Commissioners and Superintendents to inquire into the working of the systems of school supervision and administration in this state have published a careful report, embodying the results of their investigations and correspondence with the school officers of several states. They have reached the conclusions that the spirit and genius of American school supervision and administration are to organize all school interests under boards of education; that, of all the modes of selecting the chief executive school officer of a state, that adopted by the State of New York is the most objectionable, and that adopted by Massachusetts is one of the best; that public opinion is adverse to associating school administration and supervision with political influences; that, except in New York, chief school officers are opposed to recognizing partisan obligations or allowing them to rest upon them. The committee suggest that all school supervision and administration in this state should be consolidated under a state board of education, and that this board should appoint the state superintendent of public instruction, to serve at its pleasure and be subject to its direction and instruction.

....*The Atlantic Monthly*, in its December number, charged the graded-school system of our cities with wasting the time of the children of the working classes, which should be occupied in industrial training, and said that they were rearing a generation of idlers; and it urged that the use of tools should be taught in them, to qualify the pupils for mechanical pursuits. *The National Journal of Education*, in reply, shows that, while our school system covers on paper a period of fifteen years, from five to twenty years of age, the vast majority of the children do not receive more than six years, or 6,000 hours, of instruction; and that, after all the reductions are made, "the average workman's child has not more than five thousand hours in his life for that training and instruction in school which shall qualify him for the common duties of American citizenship. Of this pittance the literary gentleman of *The Atlantic* would abridge an essential part for compulsory drill in plain sewing and the use of tools."

....A history of the origin and growth of Carleton College, Northfield, Minn., has been published by the Rev. M. McG. Dana, D. D., of St. Paul, in aid of efforts to increase the endowment of the institution. It dwells especially on the importance of the College in its prospective influence upon the development of the Northwest. The first collegiate class in this institution was organized in 1870. The College now has a classical course, for which three years of preparatory work are required; literary, scientific, and English courses, also of four years, among the studies of which it gives students considerable liberty of selection. An astronomical observatory was completed and fully equipped in 1878, from which daily time signals are sent over a large area. This institution has just lost its buildings by fire.

....Formerly the high schools were regarded in Massachusetts with more favor than the private and endowed academies and were thought to furnish a better education. Now, according to President Eliot, of Harvard University, the contrary opinion prevails, and the academies are multiplying, while the high school has relatively declined. A bill has been prepared to be presented to the next legislature providing that any town in the commonwealth which is required by law to maintain a high school may, instead thereof, send its high-school pupils to an academy or private school, provided there is one within its bounds which gives competent instruction of the kind required and which is not controlled by any religious sect or denomination.

....Superintendent Mann, of the San Francisco public schools, in his last report, recommends the appointment of the officers who shall have the general charge of the schools by the superior judges or some other non-political body. He believes that the weakest point in the school system is in its governing power, which is too much amenable to politics, and that more disastrous results have not yet followed from it is owing to the interest the people have taken in their schools and the watchfulness they have exercised over those in charge of them; hence, he advises an effort to place them "finally and forever out of politics."

....The winter's programme for the Lowell Free Courses of the Massachusetts Institute of Technology embraces twelve lectures on the practical applications of Graphical Statics, by Prof. Lanza; twelve on the Niebelungenlied, by Prof. Otis; twelve on Heat, by Prof. Cross; twelve lessons on French Verbs, by M. Jules Luguiens; twelve lectures on English History and Literature, by Prof. Atkinson; six lectures and six lessons on Shades and Shadows and the Perspective of Shadows, by Prof. Ware; twelve lectures on Logarithms and Trigonometry, by Prof. Osborne; and twelve lectures on the Kinematics of Mathematics, by Prof. Whitaker.

Missions.

PROF. CHRISTLIEB'S General Review of Missions is concluded in the December number of the *Allgemeine Missions-Zeitschrift*. Continuing the notice of missionary work in South Africa, he pays a well-merited tribute of praise to the Lovedale Institute of the Free Church of Scotland in Kafraria, where students of all the native tribes are taught Christian knowledge and practical arts and economy; where three periodicals, one in the Kafir language, are published; and where sixty students go out every Sunday to preach the Gospel in the neighboring kraals. Nothing, he says, can afford a more sure protection against future Kafir wars than the multiplication of such institutions as this and the affiliated one at Blythewood. The South African stations embrace in all 35,000 communicants and 180,000 Christian adherents. Madagascar is next considered, with the immense work of the London Missionary Society, and the smaller but no less praiseworthy work of the Norwegian Lutherans and the English Friends; while the attempt of the Propagation Society to interfere with the beneficent and successful Congregational work is condemned and put in unfavorable contrast with the courtesy of the Church Missionary Society in withdrawing from this field in time to avoid the appearance of rivalry with its London brethren. The Church and Propagation societies are established in Mauritius and the Seychelles, and the Society of the English Universities has a small but prosperous mission at Zanzibar and on the East Coast of Africa. Here also the Church Missionary Society has founded the settlement of Frere town, near Mombas, as a center of Christian work and a guard-post against the slave-trade. The work of the United Methodist Free Churches is mentioned; a glance is given at the new missions on the great central lakes and the works in Abyssinia, which are now contending against difficulties, the most successful one at present being that of the Crischona Brothers Mayer in the dominions of King Menelek. The subject of missions among uncivilized people is concluded with some judicious observations on the character of the work, its difficulties, and the elements of its success. The missions among civilized people include those in Mohammedan countries, India, China, and Japan. Here Christianity has to oppose well-elaborated religious systems, whose precepts and ideas pervade the whole social and political life and furnish a strong fortification for unchristian morals and opinions. Hence the missionary work is most difficult in these countries. The American Board and the American Presbyterians (with the American United Presbyterians in Egypt) are, as we all know, strongest in the Turkish missions. With their churches and schools scattered over most of the empire, they are well supplemented by the British Syrian schools and Bible Mission, with 3,000 children in 30 schools. In Palestine, the largest (but far from large enough) work is that of the Church Missionary Society, which has recently taken in charge the schools of the late Bishop Gobat. Other enterprises are those of the London Jewish Mission Societies and of the German Jerusalem Union, Crischona Mission, Kaiserswerth Deaconnesses (who also have establishments in Asia Minor and Egypt), and some schools and benevolent institutions. In Persia the American Presbyterians have their old mission among the Nestorians, which is now being extended to Mohammedans; and the Church Missionary Society has a missionary and a medical missionary, with 9 native laborers and 170 members, a school and 181 scholars, at Ispahan. Other works among Mohammedans are the missions in the Punjaub, the Church Missionary Society's Afghan station at Peshawur, with 90 Moslem members, a Pushtu New Testament and a Pushtu Christian literature, and the enterprises of medical missionaries in Cashmir. In India we are struck by the rapidly growing rate of increase of converts—53 per cent. from 1851 to 1861, 61 per cent. from 1861 to 1871, and promising to be much greater during the present decade. The review of the Indian work is carried out with much detail; but the principal facts are familiar and need not be repeated. The same is the case with China and Japan, in which countries the American societies are among the foremost, and concerning which and Christian work in them they keep their friends at home as currently and fully informed as are the people of any other country.

....The London Missionary Society has received the long-expected mail from Ujiji. Mr. Hore writes of the sickness, death, and burial of the Rev. Arthur Dodgshun, announced two months ago, and of the Arabs and their malign influence at the Lake. The Arabs have the Wajiji so much in fear of them that the missionaries can scarcely approach them, except with the permission of the Arabs, who believe that the mission has been established for the sole purpose of breaking up the slave-trade. The Wajiji want to be friendly with the white men. Food is cheap and plentiful. Mr. Hore says, in conclusion: "I trust no one will call this mission disastrous or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help; but the work is *going on*. We are living down native prejudices and suspicions and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking not at home, but in the midst of the work and its difficulties. May God induce his stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news. I desire to close it with an expression of thankfulness to God for what health and strength and success he has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigor to this work, and to be assured that, however cavilers may talk of disaster, there is no despondency here."

....A petition which has signatures from among all the Christians in Ceylon is shortly to be sent to the Archbishop of Canterbury, asking for the recall of Bishop Copleston. The Bishop, who brought an element of discord with his arrival in Ceylon into the missions of the Church Society, has become even more offensive to the native Christians. The latter have held a conference, and resolved to appeal to the Archbishop of Canterbury for relief, declaring they will no longer pay allegiance to Bishop Copleston, who seems to be determined to make the diocese over on a Ritualistic model. The natives say, in their appeal to the Archbishop:

"We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshipers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the Church."

It is also said that the Church Mission Committee has placed all the papers in its possession relating to the controversy with the Bishop into the hands of the Archbishop, with the determination, if His Grace cannot bring about a *modus vivendi*, to disown the Bishop's authority.

....We referred, in our survey of the field of missions, last week, to the arrest in Constantinople of Dr. Koelle, of the Church Missionary Society, and a Mussulman priest, who had been assisting him in translating some Christian books into the Turkish language. Dr. Bliss writes an account of it to the *Missionary Herald*. The priest is a member of the sacred order of the Ulema and claims still to be a sound Mohammedan. The work in which he was engaged was the English Prayer-Book, and a tract entitled "Christ as the Word of God." The priest was treated with great severity. After several days' imprisonment, he was tried in the Palace of Sheik ul Islam, in Stamboul, secretly, on the charge of aiding in an assault upon the Mohammedan religion. He defended himself with ability, showing from Mohammedan law that he had committed no offense, and had done no more than the Porte had in giving permission for the circulation of the Christian Scriptures in the Empire. The court, however, which was composed of bigoted Ulemas, who, doubtless, had the priest in abhorrence as a reformer, found judgment against him and notified the Sultan thereof. He was returned to the Palace while the Sultan considered his case, occupying a kind of dungeon, with no floor and no furniture save a bed. No communication with him was permitted. The cable has informed us that sentence of death was passed upon the unfortunate priest; but the British ambassador interested himself in his behalf, and, under threats of quitting Constantinople, he induced the Sultan to recall the sentence. Dr. Bliss says the case is rather one of the civil rights of an Ottoman subject under Ottoman law than one of religious liberty.

....The American Board hopes to have at least two missionaries—one of whom will be a medical man—ready to start for the new interior mission in Africa the coming spring. The plan is to have some Christian Zulus from the Natal Mission at Benguela to join the two missionaries from America and accompany them to Bihé. Mr. Pinkerton, of Natal, is to explore from the East Coast the region south of the Zambezi, with a view to the establishment of stations in the vicinity of Mount Gorongoso.

The Sunday-school.

JESUS BAPTIZED BY JOHN.

LESSON FOR JANUARY 18TH.—MATT. III, 1—17.

NOTES.—"*In those days.*"—While Jesus was living in Nazareth.——"*The wilderness of Judea.*"—A sparsely-settled region southeast of Jerusalem and near the Jordan.——"*The Kingdom of Heaven.*"—The new Christian dispensation, although it would seem that both John and the Jews expected a temporal rather than spiritual kingdom.——"*Esaias.*"—See Is. xl, 3. The primary reference in Isaiah is to a messenger sent to get the roads in good order for the Lord, as king, to come and bring Israel back from captivity.——"*Camel's hair.*"—Woven into a coarse cloth.——"*Girdle.*"—A band about the loins to hold up the loose dress when traveling.——"*Locusts.*"—Much like our large-winged grasshoppers. They were eaten by the poor.——"*Wild honey.*"—Found in hollow trees and holes in rocks.——"*Baptized.*"—This was a comparatively new rite, not known to the Old Testament.——"*In Jordan.*"—Almost certainly by immersion, as was favored by the climate and was practiced by the Early Church.——"*Pharisees.*"—A class very strict in keeping every iota of the ceremonial law.——"*Sadducees.*"—A sect very loose in observing the law and who disbelieved in immortality of the soul.——"*Vipers.*"—Deceitful, malicious.——"*Now also the ax is laid unto the root of the trees.*"—It is already beginning its work.——"*He will baptize you with the Holy Ghost and with fire.*"—The baptism with (or rather *in*) the Holy Ghost is explained in the next verse by the new figure of gathering the wheat in his garner; while the baptism in fire is explained by the figure of burning the chaff, or final destruction.——"*Fan.*"—A shovel to throw the threshed wheat into the air, that the chaff may be blown away.——"*From Galilee.*"—Nearly the whole length of the country from north to south.——"*All righteousness.*"—Here referring rather to an outward form of duty or service.——"*Heavens were opened.*"—It is not indicated that any but John and Jesus saw the vision of the Heavens opened and the dove descending, or heard the voice.

Instruction.—John preaching in the wilderness is an early example of a camp-meeting. He went to a place where the people would follow at the leisure time of the year for a picnic. Doubtless, he had first gone to the people in their cities, and when he had become known to them he went where they would follow.

No preaching is worth much that does not begin with "Repent ye!" Everybody knows at the bottom of his heart that he is a sinner and needs to repent. Repentance is the first duty. If we cannot be sorry for our sins and determine to renounce them, there is no hope for us.

There is a tremendous reason for repentance—"for the Kingdom of Heaven is at hand." In that kingdom those that repent will be saved—gathered into God's garner—while those that do not repent will be lost, like chaff burned with unquenchable fire. The fear of God may well constrain men to repent.

The life of an ascetic may be good; but it is not a duty. John attracted attention by coarse clothing and food; but Jesus lived like other people, dressing and eating like them. His is the better way for ordinary people and no one has a right to impose on other folks peculiar, self-denying manners of life.

The Lord, doubtless, could prepare his own way and make straight for himself the path he was going to come by; but he lets us help him. It is a great privilege to be allowed to be God's helpers—"fellow-workers with God." But, where he lets us work with him, we shall leave the work undone at our peril. God wants us to be fed, and he will gladly make the corn grow for us; but we must help in it, and if we do not do our part in getting food—in plowing and cultivating and reaping—we shall starve. Just so in spiritual things. If we do not do our part—repent and try to live holy lives—we shall never be saved, no matter how faithfully God does his part in providing a salvation all ready for us to enjoy.

It is to be feared that some people join the Church who never repent, even as the Pharisees came to John for baptism.

Repentence, so called, and baptism, and churchmembership are of no account unless they lead one to bring forth fruits meet for repentance. After all, what God wants is that we should be kind, loving, devoted, good. It is not profession, but life, that he asks for. He wants him that stole to steal no more, but to work with his hands; him that oppressed to exact no more than is required; and the life to be sober, righteous, and godly. True repentance will produce this fruit of true righteousness.

Godly parents will not save a child, although they may be of great help. The child of the best parents must repent himself and live a good life, if he wants God's favor; or God will prefer to him the children of godless parents who repent and forsake their parents' ways.

God makes it very clear in his Word that he will put a difference at last between the righteous and the wicked. One will be saved, the other lost. We can't escape it. It is a law sure to be kept. Even here in this world the vicious generally suffer, while the good are happy. The diligent, the honest are successful; while the lazy, the dishonest, the loose in life come to an evil end. There will be no exception in another world. There God will execute his own law.

Ministerial Register.

BAPTIST.

ANDERSON, J. W., ord. recently at Welborn, Texas.
BELLAMY, J. F., recently from Rochester Theo. Sem., ord. at Little Falls, N. Y.
BOZEMAN, J., Aberdeen, Miss., resigns.
COOPER, JAMES, Flint, Mich., resigns.
DUNAWAY, H. H., Adamsville, O., resigns.
GARTIN, C. N., Shiloh, Ind., resigns.
HURD, J. C., D.D., Burlington, Iowa, died suddenly, Dec. 21st.
NOECKER, GEORGE W., recently from Crozer Theo. Sem., ord. at Stockton, N. J.
WHEATON, A. C., Cheviot, O., resigns.

CONGREGATIONAL.

ANGELL, M., invited to supply at New Baltimore, Mich., one year.
BALDWIN, J. B., West Townshend, Vt., called to Peru, Mass.
BLAKESLEE, ERASTUS, called to Leominster, Mass.
BROWN, CHARLES O., accepts call to Galesburg, Mich.
BURR, A. H., Franklin, N. H., resigns.
COLE, OTIS, Paxton, Mass., accepts call to South Newmarket, N. H.
CROW, W. S., ord. at Traverse City, Mich.
DEFOREST, H. P., Westboro', called to Broadway Church, Taunton, Mass.
DOWDEN, W. H., East Jaffrey, N. H., resigns.
EATON, EDW'D D., Newton, Ia., accepts call to Oak Park, Ill.
FIELD, A. C., West Dover, accepts called to Dummerston, Vt.
HEATH, A. R., New Bedford, declines call to Jamaica Plain, Mass.
HOMER, J. W., Ionia, accepts call to Clinton, Mich.
HOOPER, JOHN, ord. at Martinez, Cal.
HUNT, L. M., Galesburg, accepts call to South Haven, Mich.
HUTCHINS, H. S., New Haven, Conn., accepts call to Tawas City, Mich.
MACNAB, W., Orwell and Rome, accepts call to Silver Lake, Penn.
NORRIS, J. S., Hixton, accepts call to Grand Rapids, Wis.
PACKARD, D. T., Los Angeles, invited to supply at Stockton, Cal., one year.
PERKINS, F. B., Sonoma, accepts call to Grass Valley, Cal.
ROCKWELL, J. H., declines call to Woodburn, Ill.
SHERRILL, D., Forest, Ill., declines call to Emerald Grove, Wis.
SMITH, S. D., Lead City, Dakota, resigns.
THOMPSON, J. C., Tawas City, Mich., accepts call to Sylvania, O.
WOOD, FRED. C., accepts call to Tyrone, Mich.

PRESBYTERIAN.

BROWN, A. B., ord. at Center, Penn.
CLAGETT, WILLIAM H., called to Leadville, Col.
COAN, G. W., D.D., died recently at Wooster, Ohio.
EDWARDS, TRYON, Philadelphia, Penn., called to Gouverneur, N. Y.
LOVE, THOMAS, died recently at Loveville, Del., aged 88.
MACLAREN, R. F., Redwing, accepts call to Central ch., St. Paul, Minn.
MCKNIGHT, WILLIAM J., D.D., Springfield, O., accepts call to New Brunswick, N. J.
MITCHELL, GEORGE G., Greencastle, Ind., resigns.
RITCHEY, J. H., Rockford, Ill., called to Sharon, Penn.

PROTESTANT EPISCOPAL.

ANDREWS, W. G., New Haven, Conn., resigns rectorship Ch. of Ascension.
APPLETON, J. HARNEY, ord. deacon in New York City.
BALDWIN, L. B., Birmingham, Conn., accepts call to St. Mark's, Boston, Mass.
BONNAR, D. A., settles at Cairo, Ill.
BULKLEY, W. H., Colchester, Conn., resigns.
CHRISTIAN, G. W., Philadelphia, Penn., accepts call to Grace ch., Newark, N. J.
FAWCETT, J., ord. deacon in New York City.
FOSTER, JAMES, New York City, accepts call to Rolling Fork, Mass.
GRANGER, ROBERT, accepts call to Binghamton, N. Y.
PEMBER, FREDERICK, appointed to mission of Winn, Old Town, and Milford, Me.
SEARING, RICHARD C., Walton, N. Y., accepts call to Columbia, Penn.
STAUNTON, JOHN A., accepts call to Syracuse, N. Y.
WATTERS, S. P., ord. deacon in New York City.

Pebbles.

HARD-WEAR: tight boots.

....Men of letters: sign-painters.

....A stem-winder: the ivy green.

....Sweet put, eight o's: $1000000.00.

....A piece congress: a quilting party.

....Is the nitrate of silver higher or lower than the day rate?

....A big tree is the best boughing acquaintance for a hot day.

....When you purchase fish by the pound, the scales are always thrown in.

....A tree may be downcast and not chop-fallen. It may be blown down, for instance.

....There is something in store for us all; but it takes money to persuade the clerk to hand it out.

....Strange, but true. A word in season is scarcely ever spoken by a man in a peppery frame of mind.

...."CUTTING!"—*Customer:* "I—aw—want my—aw—moustaches dyed." *Artist:* "Yessir; certainly, sir. Brought 'em with you, sir?"

....A Broadway engraver recently made this mistake: "Mr. and Mrs. —— respectfully request your presents at the marriage of their daughter"

... WAKING UP.—*Parson:* "Rather drowsy weather this, Farmer Jones." *Farmer J.:* "Aye, Parson, so it be. 'Minds one o' sermon-time; don't it?"

....*Mamma:* "Why Poppet, all these apples are bitten. Have you touched them?" *Poppet:* "It froze last night, and p'r'aps—p'r'aps they're frost-bitten!"

....A sailor is not a sailor when he is a board; a sailor is not a sailor when he is a shore; but he must be either ashore or aboard; therefore, a sailor is not a sailor.

....The position of minister to the Court of St. James is a difficult one to fill; but the father of a large family says the place of minister to St. Nicholas is hard enough for him.

...."Mamma," said Henry Thomas, a bright little fellow living over in Algiers—"Mamma, have my toes got eyes?" "No, my darling. Why do you ask such a foolish question?" "Because my foot's asleep."

....A little boy said he didn't want the soft part of the biscuit. "Some little boys," observed his mother, "would be very thankful to get it." "Then why don't you give it to them?" answered the four-year-old hopeful.

....A Negro boy in Memphis, when asking for a ration, the other day, told the following story: "Ise got a brudder, and he's got free ribs broke an' de spine and his leg, and 'less he gits something to eat he's bound to die." He got it.

....Mr. Lincoln used to tell a story about a big Hoosier who came to Washington during the war, and called on a street Arab for a shine. Looking at the tremendous boots before him, he called out to a brother shiner, across the street: "Come over and help, Jimmy. I've got an army contract."

....After family prayer, a few evenings since, a little Quincy boy asked: "Mamma, how can God hear folks pray when he's so far away?" Before the lady could frame a suitable reply, a sunny-faced little miss of five summers vehemently said: "I'll jes' bet he's dot telephones a-runnin' to every place."

....*The Religious Herald* of Richmond gives rather a questionable consolation. A Virginia subscriber writes as follows: "You are publishing the obituaries of the Georgia and Alabama preachers, but seem to have no space for ours." The editor replies: "Bear with us. *Your time will come soon, we hope!*"

....Capability Brown was George III's head gardener and exercised within his domain an autocratic rule, which, while fully admitted, was secretly resented. In course of time Brown died, and the King made haste to visit his emancipated gardens. "Ha! John," said His Majesty to the working gardener, gleefully rubbing his hands, "now that old Brown is dead, you and I can do as we please!"

... "I was trying the other day," says M. Labonenere, "to prevent two farmers going to law over a property left to be divided between them: and, as one of them was a good Bible Christian, pressed on him the amicable arrangement come to between Lot and Abraham. 'Aye, sir,' said he, with a sly smile, 'that Lot was a crafty old fellow. He took all the water-meadows to his share.' I realized the danger of applying biblical examples to modern times."

Literature.

The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

THE BIMONTHLIES.

THE bimonthlies have seldom issued better numbers than those for January. Of these *The Princeton Review* is the largest and is the most valuable to those especially interested in philosophy and religion. Of its seven articles we notice some of prime interest. President Bartlett treats of "The Inspiration of the New Testament," and shows that inspiration is promised, or assumed, or claimed all through the New Testament. A large part of the strength of this article, which is of the extreme type of theological rigor on this doctrine of inspiration, is taken up with replies to Professor G. P. Fisher's statements in his "Beginnings of Christianity," and is devoted to showing that the non-apostolic writers—such as Mark and Luke—had equal authority with the apostles, and that no cases of historical inaccuracy appear in the sacred narratives. Here we notice it as a curious point that President Bartlett says that the apostles could and did "impart" their gifts—*e.g.*, to Luke and Mark—a quite High Church view. So do extremes meet. He says: "We may fairly add . . . the statement of Clement [of Alexandria] that his [Mark's] Gospel received Peter's special sanction." It is true that Eusebius (II, 15) gives an account of an alleged urgent request made to Mark by Peter's hearers that he would write a narrative of his teaching; that he did so, and that *it is said* that the Apostle, having ascertained by "revelation of the Spirit" the fact, was delighted, and that the history was authorized by him to be read in the churches. This account, Eusebius adds, is given by Clement. But the same Eusebius quotes from the same Clement that when Peter heard that Mark had written his book, and given it to those who wanted him to write, the Apostle "neither hindered nor encouraged it." The best critics suppose that in the first passage, in the words following "it is said," Eusebius is not citing from Clement, but speaking for himself. Otherwise, Clement is made to contradict himself flatly; though the statement, supposing he had made it, would be entitled to very little weight. Irenæus, a better authority, says (III, i, 1) that Mark wrote after the ἔξοδον of Peter and Paul. This may *possibly* mean after they left Rome; but it is generally understood by the best critics to mean their death, as in Luke ix, 31, and II Peter i, 15. Papias, the oldest and best authority, says that Mark wrote what things he "remembered," and he clearly implies that there was no submission of the Gospel to Peter. In some other passages we fail to find, it seems to us, a full meeting of the difficulties, and perhaps especially so in Dr. Bartlett's treatment of New Testament quotations from the Old Testament. This is an extremely difficult matter for those that hold that inspiration assumes absolute historical and logical impeccability on the part of the sacred writers. So we are almost startled to find a suggestion that Robertson's views of inspiration had been "better not given to the world by a too officious biographer." To the theologian, Professor F. L. Patton's article on "Rationalism in the Free Church of Scotland," is the most interesting in the number. Professor Patton seems to be steadily growing in power, and exhibits a candidness and ingenuous search for truth which marks him as likely to gain him a very high position in Christian apologetics. For it is impossible for any man to become great in defense of Christianity unless he has the temper which would make him glad to become a Rationalist if evidence should balance that way. We can more easily conceive of Professor Patton becoming a Rationalist than President Bartlett or Professor S. Ives Curtiss. He does not seem to show any animus against unbelief. In this paper the writer does Professor Robertson Smith fair justice, recognizing his orthodoxy of faith, with beliefs as to parts of the Bible which are, says Professor Patton, logically inconsistent therewith. Professor Patton's own position is clearly conservative; but in the last page he brings out a principle of capital importance, which ought to encourage those who fear the assaults on the ancient stringency of faith as to plenary inspiration. He says:

"It is too much to say that to give up inspiration is equivalent to giving up Christianity. . . . In the debate with skepticism it is not good generalship to put forward the argument for inspiration and affirm that Christianity stands or falls with it."

A misprint in this article is amusing. Professor Patton meant to speak of the Church as not willing to yield the Mosaic authorship of the Pentateuch. The printer decapitalizes a letter, making the word "mosaic," and quite reverses the sense. We have not left room for notice as they deserve of Edward A. Freeman's paper on "Fulfillment of the Berlin Treaty," in which he expresses his contempt for the wording of the treaty as to Greece and the halting statesmanship of Beaconsfield; Professor Young's lucid and admirable paper on "Recent Progress in Solar Astronomy"; Professor March's paper, in abbreviated orthography, on "Spelling Reform"; and Professor George P. Fisher's paper on "The Old Roman Spirit and Religion in Latin Christianity," in which he speaks rather of "spirit" and "religion" than dogma. It is a strong and interesting paper.

The New Englander has for its leading and perhaps most interesting article a sketch of "The Massacre of St. Bartholomew," by Prof. G. P. Fisher. It is graphic and brings out the intrigues which occasioned it, and it tells the shocking truth about the fanatical joy with which the news of the Massacre was received in Rome. It was celebrated with bells, bonfires, and solemn processions. A medal was struck by Gregory XIII bearing the inscription "*Hugonotorum Strages*"—Slaughter of the Huguenots—with the figure of an avenging angel destroying them. Three frescoes were painted, at the Pope's order, in the Vatican, representing various scenes in the Massacre and bearing the inscription "*Pontifex Colignii necem probat*"—the Pope approves the killing of Coligni. The pretense that the Pope was deceived into believing the story of a Huguenot conspiracy against the king's life is utterly untenable. Prof. Lounsbury writes on Giraldus, a scholar of the twelfth century. Prof. S. Wells Williams gives a full abstract of a Chinese historical novel, which is certainly very curious and instructive. The two last articles are on Congregationalism, one a series of somewhat disconnected "Thoughts on Congregationalism," by President Porter. It attempts to show the historical development of the cardinal principles of Congregationalism in New England, and it describes and defends the free and progressive spirit which has always characterized the theological history of this body of believers. Rev. Henry A. Stimson discusses the influence which the West is likely to exert on the Congregationalism of the future. The business of prophesying is a difficult one; but perhaps Mr. Stimson is right in thinking that the Western influence is likely to be conservative. A liberalizing spirit is likely to come out of the schools, and those are yet in the East.

The North American and *The International Reviews* are more secular in their themes. The former is more than usually interesting. It opens with a paper in earnest defense of the Panama route for the interoceanic canal, by Count de Lesseps himself. He puts the objections to the Nicaragua route so clearly that it is impossible to answer them except by showing that he has misstated his facts. Francis Parkman writes on "The Woman Question Again"; but it is evident that he said all he had to say in his first article. In this he simply takes up some of the objections of his critics. He would prefer to limit the exercise of suffrage to a body of the competent, rather than dilute it by admitting women. The only really fresh point he presents is one that seems to us absurd—that women would insist upon introducing into politics the question of the restraint of social vice. We are not certain that that would be an evil, if there be no other remedy allowed by men. James Anthony Froude has another of his articles on "Romanism and the Irish Race in the United States," which is not so utterly ignorant and absurd as the previous one, simply because it is concerned wholly with Ireland and has nothing to do with the United States. Other articles are on "Sainte Beuve," by Henry James, Jr.; "The Metaphysics of Science," by Professor Winchell, in his quite too stilted and cumbrous phraseology; and an extremely good review of Arnold's "Light of Asia," Joyce's "Blanid," and Bayard Taylor's "Poetical Works," by R. H. Stoddard, than whom there is not a more competent critic of poetry in the country.

The International Review is quite as varied in its contents. P. G. Hamerton opens with a second paper on Rubens, accompanied with an etching, in which his merits as an artist are set forth with much discrimination and without too high eulogy of this pictorial and fleshly painter. Full of important facts and suggestions, not unfamiliar to the readers of our own "Sanitary" department, is Surgeon John S. Billings's article on "Yellow Fever." We notice one fresh point which would, if necessary, reconcile our Northern States to the duty of assisting through the Government our Southern ports in their war with Yellow Jack. It is that there is an even chance that before the end of the century we shall have a yellow fever epidemic, notwithstanding all precautions, in our Northern great cities, when the nurses will have to come from Memphis and New Orleans, as it is worse than useless to expose those who are not protected by having themselves passed through the ordeal. To Americans Professor J. A. Bluntschli's paper on Francis Lieber will be very grateful. John Fiske's article on the late Professor Clifford we wish could be read with discriminating attention by our theologians, that they might use its philosophical concessions against a class of our unbelievers. We are apt to think of John Fiske as a foe, and so in a sense he is; but he is very far from being a materialist. He insists that there is absolutely no possibility of correlation between physical brain force and mental activity. "What goes in any way into the organism as physical force must come out again as physical force." Still, the attempt of Mr. Fiske to revive Berkeleyan idealism may be set down as beyond possibility of achievement so long as men will use their common sense.

As our New England towns are growing older, it seems a most important duty that a research should be made into all the early history. Facts, customs, and incidents regarding our New England villages a century or two ago would certainly be interesting reading now, and would prove more valuable in the future. Many local histories have already been written, yet many more remain unwritten. It is with much pleasure that we have read through a little volume entitled *The Huguenots in the Nipmuck Country; or, Oxford Prior to* 1713 (Estes & Lauriat, Boston, publishers). The book is a history of the town of Oxford, Mass., from the year 1686 to 1713, or from the time of the first settlement of the town by the French refugees to the final abandonment. The story is told of how a brave band, who loved liberty and religion more than despotism and intolerance, were driven from France, soon after the Revocation of the Edict of Nantes; how they settled in a part of Massachusetts that was a wilderness and full of Indians; what hardships and struggles they endured; what relations they had with the neighboring town of Woodstock, in Connecticut, and the Government authorities at Boston; and how, owing to a massacre by the Indians, the village was finally abandoned. The book is one of genuine interest, and is written by Mr. George F. Daniels, of Oxford, Mass., with an interesting introduction by Dr. Oliver Wendell Holmes. The history of the Huguenots is a subject always interesting. The material for a satisfactory sketch of the Oxford colony is very meager, as all official records have been lost; yet enough has been gathered from many sources by research to give to the story of this settlement a romantic color which belongs to but few of our New England towns. The book may be obtained upon applying to the author. Only a limited edition is printed.

....*Jousset's Clinical Medicine* (S. C. Griggs & Co.) is a recent translation from the French edition, with notes by Prof. Ludlam. To a certain class of practitioners it will prove a valuable aid. While discarding the pathology of Hahneman, it adopts his positive therapeutics and accepts as a principle "that, if you wish to obtain a prompt, certain, and lasting cure, you must choose a medicine

which, given to a healthy person, will produce symptoms that are analogous to those of the disease which you are treating." As this is not in all cases proven, it also claims the right of experimental or empirical medication and the use of palliatives—such as morphine—freely, to allay pain where the treatment cannot be curative. It gives clinical experience and sets value upon all evidence thus afforded. The law of similars is, thus, but the author's theory as to the *modus operandi* of his medicines. The medicine is, determined by the theory and the doses by the clinic. Fortunately, a hypothesis as to mode of action does not always govern the choice of remedies. The book is one which can be read with profit by all practitioners, although they may differ as to the so called law of similars. The editor has well done his part.

....Mr. J. W. Bouton publishes a large volume of *Lists of Emigrants to America*, 1600—1700, by John Camden Hotten. From MSS. in the English State Paper Office it gives original lists of "persons of quality," religious exiles, political rebels, serving-men sold for a term of years, apprentices, children stolen, maidens pressed, and other emigrants from Great Britain to the "American Plantations," with their ages, the localities in England from which they came, the names of the vessels in which they sailed, together with many other particulars. Standing by themselves, these documents may give little information; but to the genealogist or other person familiar with their relations they will supply many a missing link in chains of investigation. The volume is finely gotten up and the fact that the work has reached its second edition shows that the valuable services of editor and publisher meet with appreciation.

....*Littell's Living Age* enters its 144th volume. The occasion gives us a new opportunity of speaking of the service which this periodical has performed in furnishing our people with wholesome reading and bringing the best fruits of foreign thought within their reach. It has made the place it occupies, and fills it well. It furnishes thousands of readers, to whom it would otherwise be inaccessible, with that which is the pleasantest to read and the best worth reading in the range of English contemporary literature, and with much of the same character from other literatures. Not less to be commended than the good features of its plan are the care and good taste with which its selections are made.

....The *United States Official Postal Guide* is now published monthly, by Houghton, Osgood & Co. The January number contains, in a book of about 600 pages, besides lists of post-offices, money-order and letter-carrier offices, and other indispensable matters of postal information, a list giving the local names of towns and the post-offices for each when the names are different. The other numbers will be of not less than 36 pages each and are intended to furnish the public with information on postal affairs as soon and as complete as the postmasters will get it.

....Lippincott & Co. send us *Calderon*, by E. J. Hasell, the ninth volume of the series of "Foreign Classics for English Readers," edited by Mrs. Oliphant. The life of the poet is given in brief space, the volume being for the most part devoted to a review of the author's numerous works. The book will be convenient to the student of literature and to the general reader.

LITERARY NEWS.

George Ebers, author of "Uarda" and other novels of the Egyptians, has just finished a new work which refers to the era of the Alexandrian conquest of the Nile valley.

"The Fern Paradise," Mr Francis George Heath's illustrated "plea for the culture of ferns," after passing through five editions, is about to be reissued in London, in shilling numbers, as a monthly serial.

St. Nicholas is to be issued in a French edition, by Mr. Charles Delagrave, of Paris, in a style as nearly as possible reproducing the regular American edition. A companion announcement to this is that *Baby Days*, compiled from the pages of this magazine, is to be translated into Arabic.

Joel Barlow will be the subject of a monograph soon to be published by Charles Burr Todd, who includes in the same volume a history of the town of Redding, Conn., in which Barlow was born. Barlow was the first American poet who made a reputation in Europe. His letters to Monroe and others form, it is said, a curious and hitherto unpublished chapter in the history of the country.

It appears, from a paper recently published in Paris, that there are now living in France 1,750 women who are writers in different departments of literature. Two-thirds of them were born in the provinces, and one thousand of them are known to be writers of fiction, two hundred are poets, and one hundred and fifty compile educational works. Twenty-one hundred and fifty other women are artists.

Bibliotheca Scallawagiana is the bad name which is given to a collection of books, pamphlets, autographs, pictures, etc., relating to Mormonism and the Mormons, which is to be sold in the afternoon of January 19th by Messrs. Bangs & Co., 739 and 741 Broadway. The collection is styled matchless and is the result of ten years of gatherings by Mr. Charles L. Woodward, who has enjoyed, it is stated, superior facilities for the acquisition of the works. The catalogue includes 825 titles.

Anton Schiefner, who recently died in Berlin, achieved high philological fame by his active participation in collecting, arranging, and translating the Finnish epic "Kalevala." As the "Kalevala," a poem of 24,000 verses, collected in fragments from the mouths of the people, proved when put together to be a perfect whole, it was speedily recognized as a strong argument in support of Wolff's theory respecting a similar origin of the Homeric epic.

BOOKS OF THE WEEK.

Sermons Preached before the University of Oxford. By H. P. Liddon, D.D., canon residentiary of St. Paul's and Ireland professor. Second Series, 1868—1879. 12mo, pp. xiii, 331. New York: E. P. Dutton & Co.

Sermons, Parochial and Occasional. By J. B. Mozley, D.D., late canon of the Church and regius professor of divinity in the University of Oxford. 12mo, pp. xi, 355. The same.

Family Prayers. Prepared by a Committee of the Upper House of Convocation of the Province of Canterbury. Published by authority of the House. 12mo, pp. 128. The same..... $0 50

The Tapestry Room. A Child's Romance. By Mrs. Molesworth, author of "Carrots," "Cuckoo Clock," "Grandmother Dear," "Tell me a Story," etc. Illustrated by Walter Crane. 18mo, pp. ix, 237. London: Macmillan & Co..... 1 50

Oxford Sermons. Preached before the University. By the Rev. Edwin A. Abbott, D.D., formerly fellow of St. John's College, Cambridge. 8vo, pp. lviii, 171. The same..... 2 25

An Etymological Dictionary of the English Language, arranged on an Historical Basis. By the Rev. Walter W. Skeat, M. A., Elrington and Bosworth professor of Anglo-Saxon in the University of Cambridge. Part II.—Dor—Lit. 4to, pp. 100. The same..... 2 50

A Homiletic Encyclopedia of Illustrations in Theology and Morals. A Hand-book of Practical Divinity and a Commentary on Holy Scriptures. Selected and arranged by R. A. Bertram, Compiler of a "Dictionary of Poetical Illustrations," etc. 8vo, pp. iv, 802. London: R. D. Dickinson, Farringdon Street.....

First Principles of Political Economy, Concisely Presented for the Use of Classes in High Schools and Academies. By Alonzo L. Chapin, D.D., president of Beloit College. 18mo, pp. xvi, 213. New York: Sheldon & Co.....

Thirty Sermons to the Boys and Girls of the Congregational Church, Davenport, Iowa. By their Pastor, J. G. M. 18mo, pp. 154. Chicago: The Western Sunday-school Publishing Company.....

Common Sense in Church-Building. Illustrated by Seven Original Plates. By E. C. Gardner, author of "Homes and How to Make Them," "Illustrated Homes," and "Home Interiors." 18mo, pp. 166. New York: Bicknell & Comstock.....

Every-Day Songs. A Collection of New Songs for Public Schools, Private Schools, Singing Schools, Colleges, Social Gatherings, and the Home Circle. Also the New and Interesting School Cantata, "A Rehearsal for Examination." By Henry Schoeller, author of the operettas "New Year's Eve," "One Hour in Fairy Land," "Three Little Kittens," etc. 4to, pp. 159. Cincinnati: R. W. Carroll & Co. 0 85

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Religious Intelligence.

END OF A NOTABLE CONTROVERSY.

We have already referred to the meeting of the Peace Commission of the Reformed Church in the United States, and its results. As these results will, doubtless, put an end to a long and bitter controversy, which came near dividing the Church, we may properly give further and fuller attention to the subject. The controversy involved both doctrine and ritual, and continued for more than a quarter of a century. The Evangelicals and Ritualists of the Anglican Communion are scarcely more widely separated in their views than were the so-called Low Church and High Church parties of the Reformed Church. It is seldom, indeed, that a controversy ranges over so broad a field of theology without leading to division.

The German Reformed Church had used, almost without exception, the German language in its worship down to the year 1835. At this period English congregations began to spring up, and they gained so steadily on the German that the word "German" was in 1869 dropped, as no longer applicable. This change in language, coupled with the fact that an uneducated ministry, who held the Heidelburg Catechism somewhat loosely, had grown up, since the supply of educated ministers from Europe failed, brought about a state of things which produced the controversy. There was an evident tendency to abandon some of the peculiar customs of the Church, such as the observance of certain festivals, catechetical instruction, and the rite of confirmation. This tendency toward modifications—designed to bring the Church into greater harmony with other Protestant bodies—was opposed and resisted by Dr. Rauch and others, who insisted that the Heidelberg Catechism should be strictly taught, and that the great festivals and other customs of the Church in Germany should be observed. Afterward, when party lines were more definitely drawn and the controversy was fairly under way, the High Church party, under the leadership of Dr. Nevin, went further, and were accused by the Low Church party, of which Dr. Bomberger became the leader, with Romanizing tendencies. A liturgy embodying the views of the High Church party was provided in 1847, which the Low Church party characterized as unprotestant. This was known as the Eastern liturgy, because High Churchism predominated in Pennsylvania, while Low Churchism prevailed in the West and found expression later on in a liturgy known as the Western Liturgy. Over these two liturgies the hottest battles were fought. For some years the High Church party were in the ascendency; but, with the growth of the Church in the West, the Low Church party gained strength enough to defeat their opponents on a test question in the General Synod of 1872, but they were in turn defeated in 1875.

The doctrines of the Mercersburg School (High Church), as stated by Dr. Gerhart, one of its representatives, are: "That the person of Christ is the true principle of sound theology; that the Christian Church is an organic continuation in time and space of the life-powers of the new creation in Christ Jesus; that private judgment is subordinate to the general judgment of the Church, as expressed particularly in the ecumenical creeds; that the individual comes to a right apprehension of the contents of the Bible through the teaching of the Church; that Protestantism is a historical continuation of the church catholic in a new and higher form of faith." The Low Church party, who were characterized as Puritanic and Rationalistic, declared that their brethren of the other school exalted the Apostles' Creed above the Bible almost, and that their interpretation of both the Creed and the Catechism was inadmissable.

The asperities of the controversy having become softened, the General Synod of 1878, which met at Lancaster, quietly took up the matter of the differences, and provided for the appointment of a peace commission, to find a way to harmonize the two tendencies. Errors have been confessed on both sides and a general desire has been shown for peace. So that the work of the Commission, which met at Pittsburgh, in November, was a comparatively easy one. In their "pastoral" the Commission say that their sessions "were in the highest degree harmonious." They adopted as a basis of harmony the following:

"The Reformed Church in the United States unites in the confession of her adherence to the doctrines of the Holy Scriptures, as set forth in the Heidelberg Catechism, taking the same in its historical (or original) sense; and declares that any departure from the same is unauthorized by the Church; and renewedly directs all her ministers, editors, and teachers of theology 'faithfully to preach and defend the same.' This action is not to be so construed as to forbid or interfere with that [degree of] freedom in scriptural and theological investigation which has always been enjoyed in the Reformed Church."

They agreed further upon the following articles:

"I. We recognize in Jesus Christ and his sacrifice for fallen man the foundation and source of our whole salvation.

"II. We hold that the Christian life is begotten in us by the Word of God, which is ever living and carries in itself the power to quicken faith and love in the heart, through the Holy Ghost.

"III. We do not regard the visible Church as commensurate and identical with the invisible Church, according to the Roman theory, nor do we think that in this world the invisible Church can be separated from the visible, according to the theory of pietism and false spiritualism; but, while we do not identify them, we do not in our views separate them.

"IV. We hold that in the use of the holy sacraments the grace signified by the outward signs is imparted to those who truly believe; but that those who come to these holy sacraments without faith receive only the outward elements unto condemnation.

"V. We have come to a clear apprehension of the fact that the Christian life is something broader and deeper than its manifestations in conscious experience.

"VI. We hold the doctrine of justification through true faith in Jesus Christ, according to which only the satisfaction, holiness, and righteousness of Christ is our righteousness before God, and that we cannot receive and apply the same to ourselves in any other way than by faith only.

"VII. We hold the doctrine of the ministerial office according to which the ministers of the Church are not lords of faith, but servants, messengers, heralds, watchmen of Christ, co-workers with God, preachers of the Word, and stewards of the mysteries of God.

"VIII. We hold the doctrine of the universal priesthood of believers, over against all Romanizing tendencies to priestly power; while we also assert the proper recognition of the ministerial office in the Church of Christ.

"IX. We affirm our confidence in the truth of Protestantism, over against the errors of Rome, on the one hand, and against the errors of rationalism and infidelity, on the other.

"X. All philosophical and theological speculations [in the Church] should be held in humble submission to the Word of God, which with its heavenly light should illumine and guide the operations and researches of reason."

The Commission also resolved to recommend the next General Synod to take steps for the appointment of a Committee, representative of all the synods and all the tendencies in the Church, whose duty it shall be to prepare an Order of Worship. Until this shall be regularly adopted the use of existing liturgies shall be permitted. It is also recommended that, at the proper time, the Synod adopt measures for the revision of the Constitution and the completion of the ecclesiastical system.

THE recent Unofficial Synod of the Reformed Church of France sent out a pastoral address to the faithful in the Churches, in which the position of the Synod on the questions on which it was called together is stated thus: "Whatever diversity of views may have been expressed, we all have it in heart to unite a spirit of justice and peace with an entire fidelity to the truths of the Gospel. We remain unanimous and immovable on the ground of the faith which the Synod of 1872 has confessed. As to the decisions by which the same Synod sought to assure respect for their faith and its triumph in the Reformed Churches, their moral and ecclesiastical authority remains in its integrity for us, and our unofficial synods will see that they are observed as far as their influence extends. The same is not the case with regard to the legal sanctions which the Synod of 1872 had a right to demand by virtue of the organic articles that fix the relations of the Church with the state. In the face of the opposition which has been manifested, we recognize that the rigorous application, by the intervention of the secular arm, of all the decisions of the Synod of 1872 in all the Reformed Churches is not morally possible, since it would require a kind of legal violence which the majority of the Church is not disposed to demand, or the minority to submit to, or the state to exercise. We make this declaration in good faith—not as negotiators who are trying to buy one concession in exchange for another; but as Protestant Christians, in whom love of liberty and respect for conscience are closely bound up with their faith itself. We believe that this declaration destroys the most serious objection which the adversaries of the Synod have been able to employ in opposition to the convocation of another General Synod." The address then calls attention to the scarcity of pastors, showing that sixty parishes are vacant, and to the measures with reference to the theological school at Montauban, the foundation of a preparatory school at Tournon, the work of the commission of studies, and the contemplated provision of funds as aids in remedying the deficiency. The Synod recommended that the festival of the Reformation be generally celebrated early in November, with collections for the Society of Protestantism; it approved the efforts of the Young Men's Christian Associations in behalf of the evangelization and religious liberty of the soldiers; gave its voice in favor of Sabbath observance and advised the pastors to preach upon it; urged on the professors in the theological faculty to fortify their students well in biblical criticism and apologetics and in the doctrine of a revelation in the Scriptures; and took measures for the appointment of delegates to the Pan-Presbyterian Council in Philadelphia.

....We have already referred to the formation of a new denomination in Philadelphia, which calls itself "The Methodist Church," a name which until recently belonged to a branch of the Methodist Protestant Church, now happily reunited. The leader of this new sect, the Rev. E W. Kirby, says it is neither a secession nor an offshoot from any Methodist body, though many of its members have been members of the Methodist Episcopal Church. The doctrines of the new body are the same as those of the Methodist Episcopal Church, but its system is different. There is but one order in the ministry recognized, that of elder, to which women are eligible equally with men. There are no presiding elders and no bishops, though the president of the Annual Conference exercises the powers of a superintendent. There are, however, class-meetings, attendance on which is made a test of membership, quarterly meetings, local preachers, exhorters, etc., as in the Methodist Episcopal Church. In plainness, opposition to display, and to fairs, etc. for raising money the new sect resembles the Free Methodists. It has eleven appointments and nine churches and claims to be a growing body. The promotion of holiness is a special feature of the meetings.

....It is worth while to put on record the Archbishop of Mechlin's definition of Papal Infallibility, particularly as it is given in defense of the Belgian bishops against the charge of disobedience of the Pope in the education matters:

"Infallibility is not what is alleged by the editors of certain papers, the members of certain parliaments, the professors of certain universities, and, sometimes also by lawyers and soldiers. No, for the Pope is not infallible when he expresses only his own ideas; but he is infallible when, as head of the Church, he defines truths contained in the depository of revelation, the Scriptures, and tradition. The Pope is not infallible when he judges purely personal questions; but he is so when he judges doctrinal questions affecting faith or morals—that is to say, revealed truth or revealed law, the Pope being infallible only when he rests on the testimony of God or revelation. The Pope is not infallible when he treats as a private doctor questions even of doctrine; but when he judges by virtue of his apostolic authority that a doctrine affecting revealed truth and revealed law ought to be held by the Universal Church."

....Prof. James Legge, of Oxford, who is an authority on Chinese matters, says the number of Buddhists in China is greatly overestimated. Rhys Davids, in his "Buddhism," estimates the number at 345,000,000 in China and Japan. Says Prof. Legge: "If we lop off 400,000,000 from this aggregate, we shall not be doing injustice to Buddhism. Confucianism is pre-eminently the religion of China. Buddhism has long been tolerated and is widely spread among the people; still it is an 'exotic—a strange system.' Excepting those who have adopted the Buddhist tonsure, the vast majority of the people, however frequently they may be found in Buddhist or Taoist temples, would claim to be followers of the great sage. Of all religious systems, Confucianism, perhaps, has the greatest following; then Christianity; then Hinduism; then Mohammedanism; and we would place Buddhism in the fifth place."

....Mr. Mackonochie continues his ministrations in St. Albans, London, in spite of his suspension by the Court of Arches and the action of the Bishop of London. He could now be put into prison for contempt of court, as Mr. Tooth was; but the Church Association is desirous of avoiding this extreme measure, because of the sympathy it would create in behalf of the accused and his party. The Association, therefore, proposes to make application to Lord Penzance to declare Mr. Mackonochie in contempt. The Bishop of London will then be asked for letters of request to the Court of Arches, and a new suit will forthwith be instituted, the object being the eviction of Mr. Mackonochie. A petition signed by 1,124 parishioners of St. Albans has been forwarded to the Bishop of London, protesting against the prosecution of Mr. Mackonochie and appealing to his lordship to stay proceedings.

....The reorganization of the French Cabinet leaves a Protestant, M. de Freycinet, at its head. In recognizing the new administration, recently, the Papal Nuncio said:

"I rejoice to see placed at the head of the Cabinet a man whose broad and conciliatory views, lofty character, and sentiments of toleration are well known, on whom we can rely to wield power in the most equitable and sincerely liberal manner, and in whom we are certain to find a strictly impartial support."

The president of the Cabinet replied, saying that he cherished no hostility to the Catholic religion; he profoundly respected it; he only wished to remove it from too close contact with political affairs, which might paralyze its efforts and create difficulties.

....The English Unitarian Almanac for 1880 reports the number of ministers in active duty as 290. Of these 51 were educated at Manchester New College, founded nearly a century ago; 66 at the Home Missionary Board, founded only about a quarter of a century ago; 63 at Carmarthen, Glasgow, Oxford (one), Cambridge (three), and Irish Universities; 22 at Orthodox dissenting colleges; and 88 are self-educated. *The Inquirer* thinks this a very unsatisfactory exhibit. "It suggests to us the gravest reflections, which, unfortunately, we could not make public without the risk of rousing a personal, bitter, and, we fear, very unprofitable controversy."

....The Catholic Bishop of Covington, Ky., has issued a pastoral to the effect that Catholic parents must, under pain of ecclesiastical discipline, send their children to parochial schools. Bishop McCloskey, of Louisville, Ky., has also ordered the establishment of parochial schools throughout his diocese as soon as possible, and directs that all Catholic children under nine years of age be sent to them, under pain of refusal of absolution. It is said that this order has caused some excitement in Louisville, where 7,000 Catholic children attend the public schools.

....The Church of England has 872 parishes or churches in London, against 620 ten years ago. Of these churches 409 have weekly and 43 daily communion. The latter item shows an increase of 30 in ten years. Some 417 have Saints' Day service; 245 daily service; 375 surpliced choirs, a gain of 261 since 1869; 270 free seats, a gain of 121 in ten years; 33 eucharistic vestments, increase 19; 13 incense, increase 5; 56 altar lights; and 43 candles on the altar. The "eastward position" is taken in 214 churches.

....As this is the Week of Prayer, it may be proper for us to mention the topics, though we have printed the programme in full. The topic for Sunday was "Christ's Full Salvation"; for Monday the topic was thanksgiving for the blessings of the year; Tuesday, confession and humiliation; Wednesday, the Church of Christ—its ministers and its work; Thursday, Christian education and the family; Friday, nations and rulers and peace and religious liberty; Saturday, home and foreign missions.

....The Evangelical Mennonites, of Pennsylvania, having one conference, and the United Mennonites, having two conferences, one in Canada and one in the States of Indiana, Michigan, and Ohio, have formally united under the title of Evangelical United Mennonites. The only difference between the two bodies was a trifling matter of church discipline. Twelve ministers and five deacons attended the union conference.

....The Reformed Church Synod of the Canton of Zurich, Switzerland, has passed a series of rules relating to the burial of Dissenters from the parish churches. The Dissenters have hitherto had free use of the parish burial-places, but have been restricted as to the use of the churches and the bells. They are now to have the use of the churches, except at the hours when stated services are held, and also of the bells.

....Of the 467 Catholic parishes and mission stations in the Diocese of Paderborn, Germany, 95 are vacant.

DEATH OF BISHOP GILBERT HAVEN.

The Rev. Gilbert Haven, D.D., well known as one of the bishops of the Methodist Episcopal Church, passed away quietly at his home in Malden, Mass., at six o'clock P.M., January 3rd. He had been sick for several weeks, and his death was expected at any moment in the last two weeks. He was first attacked with neuralgia in the region of the heart. When he obtained relief from this very dangerous disease, African fever, the seeds of which were in his system, set in, and a trouble of the kidneys complicated his case, leading to a fatal result.

Gilbert Haven was born in Malden, Mass., in September, 1821, coming from the same Puritan stock as Chancellor E. O. Haven, of Syracuse University, and Professor Joseph Haven. He passed his early years in mercantile pursuits, receiving from his father, who was a zealous Methodist, a good moral and religious training. His business becoming distasteful to him, he resolved to try something else. After some months spent in preparation, he entered Wesleyan University, Middletown, Conn., graduating in 1846, at the age of 25. He became a teacher of Latin and Greek in Amenia Seminary, New York, and was chosen principal of that institution in 1848, after two years' service. He was as radical in his opinions in those days as he was in later years, and was refused admission into the Philadelphia Conference because of his outspoken abolition sentiments. Three years later, however, he was received into the New England Conference. He married, the same year, Miss Mary Ingraham, by whom he had two children—a son, who is now working among the Freedmen, and a daughter. Mrs. Haven died in 1861. Gilbert Haven received good appointments in the New England Conference, doing excellent service as an itinerant until the breaking out of the Civil War, when he hastened to offer himself as a chaplain in the army. He enjoyed the distinction of being the first chaplain to receive commission in the volunteer service. He was attached to the Eighth Massachusetts Regiment. He served faithfully with his regiment, sharing the fatigues and dangers of his comrades until prostrated by a brain affection, which compelled him to resign and go abroad for recuperation. He traveled in Europe and in the Holy Land, and did excellent service for his country in England, publishing articles in defense of the course of the Union, against which there was much hostile feeling in English minds.

Returning from abroad, he resumed his pastoral labors, serving a church in Boston two years, when he was appointed by the Government (1865) to look after the destitute whites and Negroes of Mississippi. Two years later he became editor of *Zion's Herald*, the organ of New England Methodism. In the *Herald* he presented with great brilliancy and boldness his peculiar views on the Negro question, demanding for the Freedmen the ballot and all the rights of citizens enjoyed by the whites. He was a hater of caste, a firm, consistent friend of the Negro, and an ardent lover of the Union. He favored strongly the use of force to prevent the barbarities which were practiced on the Freedmen in the South, and denounced the course of the people of the South as an attempt to deprive the blacks of their newly-received liberties. Though he was hated and violently abused in the South, he did not hesitate, such was his personal courage, to take up his residence in Atlanta, Ga., when he had become a bishop and had been assigned to the South.

He was elected bishop by the General Conference of 1872, standing in the list next to Bishop Peck, who, in allusion to his being chosen last, has been referred to as the "babe of the Episcopacy." He is an extremely large man, heavier than Bishop Haven, who was a short but very stout and fleshy man. Bishop Haven was as active in his work as any of his colleagues. He took his full share of episcopal work, and did it well. He visited the Methodist missions in Mexico, and published in 1874 a book on "Our Next-Door Neighbor." He also went to Africa in 1877, where he contracted the African fever, which was the chief cause of his death.

He was a ready and eloquent speaker, a voluminous and brilliant writer, and a most agreeable companion. He was always cheerful, often jocose, and bore his dignities as a prelate with wonderful ease and unconcern.

News of the Week.

Sir Austen Layard, the British ambassador at Constantinople, is said to have been rebuked by Lord Salisbury for presenting an ultimatum on "a mere missionary question," involving no British subject or interest. Musurus Pacha, the Turkish ambassador in London, has made the usual promise to satisfy all demands. Sir Austen Layard is disgusted. There are reports of the probable appointment of Sir Drummond Wolff as his successor.

....At a late hour on the 31st Governor Garcelon completed a list of questions to be submitted to the Supreme Court, and mailed it to Chief-Justice Appleton, at Bangor. The Chief-Justice summoned all the associate justices to assemble at Bangor, on the 2nd, to consider them. The answers were made promptly and unanimously. The tenor of some of them is regarded as favoring the Republican claim.

....An armed guard has been present at the State House in Augusta, Me., during the nights, to guard against the possibility of violence. Such a force the authorities have deemed prudent, on account of threats made at public meetings and elsewhere.

....It has been reported during the week that the Czar has agreed to hand over the government to the Czarewitch, so far as internal affairs of the empire are concerned; but the latest dispatches deny that a regency is contemplated.

....Samuel J. Tilden and Charles Butler, of the former purchasing committee of the St. Louis, Alton, and Terre Haute Railroad, have each paid $100,000 in settlement of the suit brought against them for an accounting.

....Recent advices from Havana announce the surrender of Belisario Peralto, an influential insurgent chief, to Captain-General Blanco, at Gibara, with two minor chiefs, three officers, and forty-six armed supporters.

....The Italian bark "Giacomino" arrived at Baltimore on the 3d with a number of survivors from the English steamer "Borussia," who were picked up at sea 250 miles off the Azores.

....The Rothschilds, the Barings, the Coutts, the Irish Society, the Right Hon. William E. Forster, and others have subscribed to the Duchess of Marlborough's Irish Relief Fund.

....Menlo Park, the home of Edison, has been illuminated recently with electric lamps, which the electrician maintains to be an improvement on any that have preceded them.

....Gen. Hatch left Lake City, Colorado, on the 2d, with Jack, Lowarick, Ouray, Joheta, Uncle Sam, and nine other Uncompahgre Utes, also Douglass and a few prisoners.

....The Rev. Charles H. Spurgeon writes to England from Mentone warning Englishmen "that, under such tutors as *The Times*, they are becoming a nation of demons."

....Gas sharers fell in London in some cases ten per cent., in consequence of a detailed account of Edison's new electric lamp, sent by cable.

....A revolution broke out in Lima on the 21st. Pierola was proclaimed dictator, on account of the flight of Prado.

....The Russian mission, after having been offered to General Burnside and Governor Van Zandt, still goes begging.

....The illness of Richard Wagner, the composer, is so serious that little hopes are entertained of his recovery.

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SALT RHEUM ON BODY

and Limbs. Obliged to go about on Crutches. A wonderful cure.

Messrs. Weeks & Potter—*Gentlemen*:—In justice to those who may suffer as I have suffered and as a grateful acknowledgment of the cure I have received from the use of the Cuticura Remedies, I voluntarily make the following statement:

I have had Salt Rheum on my body and on one leg, in a very aggravated form, for eight years. No kind of treatment, or medicine, or doctors, during this time, did me any permanent good. My friends in Malden and elsewhere know that I have been a great sufferer, and that my condition at times has been such as to make me despair of ever being able to find a cure, or even a relief. In fact, when I began the use of Cuticura my limb was so raw and tender that I could not bear my weight on it without the skin cracking and bleeding, and was obliged to go about on crutches. I commenced to use the Cuticura in April, and at once realized its beneficial effects. It gradually drew the inflammation and humor to the surface, and as fast as it appeared healed it. At times large quantities would come to the surface, causing burning heat, inflammation, swelling, and itching, which under the constant use of Cuticura would rapidly subside and heal. Each time these outbreaks grew less and less severe, and finally disappeared, leaving me perfectly cured. I used the Cuticura five months, and took the Resolvent most of the time, which were the only remedies I used. I think the Resolvent a very strengthening and purifying medicine to take in such extreme cases as mine, because the disease is so weakening to the system.

Very gratefully yours,
Mrs. ASA R. BROWN.

Malden, Mass., Oct. 18th, 1878.

ECZEMA OF THE HANDS

Cured. Interesting Letter from a well-known Attorney.

Editor New Orleans "Picayune"—*Sir*:—Since the fall of 1867, up to the last three weeks, I have been troubled with an eruption of the skin, which the doctors call by various names, but which is generally known by the name of Eczema, or Salt Rheum. The principal place of attack was my hands, which at times, especially during the winter time, were very sore.

At times the disease threatened to spread from my hands and envelop my whole body. Doctors have been consulted in Philadelphia, Washington, and in this city, with no more success than a temporary relief. After considerable expense and much pain and suffering, I had come to the conclusion that I would, as the saying goes, have to grin and bear it.

About four weeks ago I read in the *Picayune* the advertisement of Cuticura, for sale by our well-known druggist, Mr. Lyons, and resolved to try it. I purchased a fifty-cent box, and before it was half used the disease had completely disappeared, and I feel certain that mine is a permanent cure.

My object in sending you this letter is to make known to other sufferers the value of Cuticura, and thus benefit, if ever so little, suffering humanity.

Yours truly, P. P. CARROLL,
Attorney and Counselor-at-Law.

38 Camp St., New Orleans, Dec. 26th, 1878.

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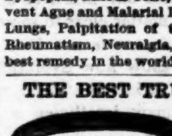

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The Independent.

251 Broadway, opp. City Hall Park.

NEW YORK, January 8th, 1880.

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BISHOP HAVEN.

GILBERT HAVEN died last Saturday, after a long sickness. We feel and our readers will feel a personal sense of loss in his departure.

We give elsewhere some account of his life. Here we can speak only of the man. His physical appearance indicated his character. His full figure and large head showed strength and force. His red hair and sharp blue eyes very well became a hot radical. His round face fairly beamed with the sunshine of fun.

He was a remarkably wide reader and his memory was extraordinarily retentive, though his scholarship was general, rather than profound. He read not for minute facts; but for general principles, and especially because he had a keen literary appreciation of what was strong or beautiful. In his conversation and his writings apposite poetical allusions were constantly crowding upon him to find utterance.

But his chief claim for honor lies in the fact that he was a fearless, outspoken radical on every subject which involved the question of human rights. There was not another man in the American Church who spoke so vigorously, not simply for the freedom of the slave, but for the perfect equality in the state, in the Church, and in social life of the colored people. In behalf of female suffrage, temperance, and justice to the Indians he was equally radical, and he was not a bit afraid of compromising his religious position by associating no matter with whom in advancing these causes. It is to be remembered to his everlasting honor that at the very time that his name was before the General Conference for election as bishop he had just published his most epigrammatic declaration of the right and propriety of marriage between white and colored people; and it is to the everlasting honor of the Methodist Episcopal Church that, although his enemies reprinted them and distributed them among the members of the Conference, the majority, nevertheless, elected him to the episcopate.

It was said that Gilbert Haven was imprudent, hot-headed, hasty, injudicious, and that the dignity of the bishopric would make him more careful and conservative. But it did not. He had his message, and was determined to say it. To him was naturally given a special responsibility for the colored people, and he accepted and honored it. They knew him as their uncomprising friend. His fatal disease was contracted in a missionary journey to Africa. The last number of *The Christian Recorder*, organ of the African M. E. Church, said:

"The affliction of no bishop of the Methodist Episcopal Church awakes the solicitude of 'our' people as does the affliction of Bishop Haven. He is the one man of them all who thinks right on the color question and who has the temerity to write what he thinks. It is the prayer of ten thousands among us that Providence will spare to the M. E. Church and to the nation this guiding star."

That is a tribute of which his children may be proud, worth more in Heaven than all the plaudits of the rich and learned.

Bishop Haven was a good friend of THE INDEPENDENT. We published more, perhaps, of his articles than any paper of his own Church after his withdrawal from the editorship of *Zion's Herald*. His last appearance on a public platform was, we believe, at the last Fourth of July celebration at Woodstock, for which he prepared with much care a brilliant oration on "The Nation of America," published in our issue of July 10th. He was once offered the editorial chair of THE INDEPENDENT, and, although he did not accept it, he occasionally referred to it with pleasure, and we remember his doing so within the last year, before a conference over which he was presiding. On one occasion his INDEPENDENT had been discontinued, by mistake, and, in ordering it renewed, the Bishop told the astonished clerk that he did not wish it ever stopped again; but that after his death he wanted it sent to him to the next world, if there were any mails that would reach there. In obedience to this desire, we shall order a copy sent after him to the Haven Normal School, Waynesborough, Ga., for the use of its colored students. That is as nearly as we can reach him or follow his wish. And we consider it no exception to our invariable rule to give no free copies to institutions.

CHRISTIAN EVOLUTION.

IT is amusing and painful to see how utterly incapable many good people are of understanding how the doctrine of Evolution can be Christian. Many seem to think it necessarily and always infidel. We trust that Professor Dana's excellent article, on another page, which has our heartiest approval, may make the matter clear to some. But, lest it may not—as that is not its object—we will try to show how Evolution may be Christian, as it incontestibly may be, being held by so many intelligent and devout Christian scholars.

In the first place, let it be clearly understood that Evolution or Development is not synonymous with Darwinism. A man may believe in Evolution and not be a Darwinian. Let us explain.

The doctrine of Evolution is this: that all the existing forms of animal and vegetable life have been produced through the process of successive birth and generation from original vital germs. This is all. The doctrine of Evolution does not assert how the first germs came—whether by God's special creation, or by the unaided action of law out of inanimate matter. Nor does the doctrine of Evolution assert how or why—whether rapidly or gradually, under what laws or what providence the Evolution has proceeded as it has. These are theories of Evolution which are brought forward to account for its operation; but they are not the doctrine of Evolution itself. The doctrine of Evolution is opposed to the doctrine of Creationism; and it teaches simply that living and extinct species of animals and plants were not directly created out of dead matter by the fiat of God, but were produced by birth out of plants and animals previously existing.

Now, Darwinism—properly so called—is not Evolution, but a theory or hypothesis of Evolution. It has got confused in the unscholarly popular mind with Evolution because it was the way in which Charles Darwin first explained Evolution. Darwinism is the theory that Evolution is explained by the law of Natural Selection. According to this theory, there is a law of variation by which the young of any animal vary slightly from their parents. Those of the young whose variations help them in the struggle for existence are more likely to live, and propagate their kind. Those whose variations are unfavorable are more likely to die, and not propagate their kind. In this way a slow progress goes on, which gradually develops animals and plants from lower to higher forms. Thus, by slow gradations and by the retention of favorable minute changes, all present life was evolved. This is one theory of the doctrine of Evolution, and is called by Darwin's name, "Natural Selection," or by Spencer's name, "Survival of the Fittest."

This Darwinism is not necessarily atheistic. Darwin himself allows that life may have been started by a few created germs. But, once started, on Darwin's theory, there is no further need of God. Law produces everything, from the diatom to the oak, from the amœba to the man. According to him, even mind, heart, conscience are just as much the product of physical evolution as is the physical structure itself. Given two or three germs at the beginning, perhaps—or perhaps not—and given the laws which we find, then there is no more use for God, and all things have come out as we find them with none of his supervision. There may have been—we do not know—a God once; but law, and not God, is the great Creator.

Now this particular theory of Evolution may not be technically, but it is practically atheistic. Evolution, unfortunately, came before the public first in connection with this theory, and it is not strange that it was regarded with suspicion and fear. It might properly be so regarded still if this were the only theory of Evolution. But it is not, and it is unpardonable ignorance that makes many of our religious teachers assail Evolution as atheistic, when it is only one theory devised to explain Evolution, which is in spirit atheistic.

There are other ways in which species may have been developed or evolved; and several different theories have been advanced by scientists who believe in Evolution, but who do not believe that it can possibly be explained by Natural Selection. Such men are Wallace, Mivart, Dana, Gray, Cope, Wilder, who have studied the phenomena of life, and who believe that, while Darwin's principles explain much, they leave much unexplained. Some hold that certain natural laws guide development, instead of its being dependent on hap-hazard variations. Many hold that Evolution has not been by insensible gradations, but by sudden advances, a new form, like the Ancon sheep or the black peacocks, being suddenly produced. And many hold, as Professor Dana explains, following Wallace, that various new developments of organs have taken place which can be explained by no mere law, as they sometimes must have reached a considerably advanced stage before they could be in the least useful; or which may in themselves be even positively detrimental, but which look forward to and give the promise of the forms and conditions of life that are yet to come. Now, in these forms, which show foresight, many distinguished naturalists see the guidance of a controlling, infinite power. They say that mere blind law never could have produced the present forms of life. And especially in the case of man, they hold that his erect structure and his hairless body would not have been produced by any law of Natural Selection, because in the struggle for existence they would be an injury, and could be an advantage only to man when he had become endowed with mind. And man's brain, also, in the earliest and most savage races, as found in prehistoric caves, is vastly larger than would be useful to him as a savage even, and is only of use in man as a civilized being; and, being given him in advance of his needs, must have been given under the direction of a being who could foresee his needs.

This theory of Evolution, it will be seen, is theistic. It does not question that man's physical structure was evolved, like all other physical structures, from parents of a lower type. But it holds that this would not have been done if God had not directed the current of generation as we can direct it in the case of dogs and pigeons. Moreover, it holds—or Wallace holds—that man was not man when first born, erect, and large-brained, and speechless; but only when God breathed into that evolved physical structure a soul that could think, and love, and be immortal. This theory of Evolution holds that there never would have been man if God had not directed his Evolution and given him his soul. Some, like Dana, while holding absolutely to the Evolution of man's physical structure from irrational animals, even give the name of "creation" to God's providence and oversight in the production of the human race.

Now, this Evolution being theistic, requiring a God to direct it, may easily be also Christian. It will naturally look upon the story in Genesis of the creation of man, and especially of woman, not as historical, but as pictorial; but it is very ready to accept the revelation of the Bible and the supernatural history of Christ, for it has already seen divine interposition guiding the course of the Evolution of life. This is how Evolution is generally Christian. It is a fact that Darwinism is not generally accepted by our Evolutionists. They do not believe that it satisfactorily explains the universe. There are naturalists, like Morse, who make Evolution their religion; but they are not the majority. Evolution is not hostile to Christianity. It is generally Christian.

This explains how in our Christian colleges Evolution may consistently be held and taught. President McCosh says:

"There may be an agency or set of agencies above natural selection, above even hereditary transmission (which may, in fact, be ruled by it), producing, first, each species of animals; secondly, the growth of animals in the womb; and, finally, the animal part of man."—"Christianity and Darwinism," p. 355.

It is surprising how hard it is to make this seem. Here a writer in *The Interior*, apparently with a malicious purpose to injure Princeton College and induce parents to send their children "to our sounder colleges of the West, where the Bible and common sense are not at a discount," says:

"It is curious to notice with what ingenuity of explanation these learned presidents and professors contrive to hold on to their old belief in the Genesis of the Bible, while accepting in full the genesis of science, which makes Adam the child of many generations, developed slowly upward from the irrational animals. They tell us that Adam's higher part, the soul, came directly from God, who breathed into his nostrils the breath of life; but that his inferior physical part, the body, was a slow and protracted development from the dust, under those laws of Evolution which control all embryonic life."

And again:

"Thus, in process of time, under the great law of natural development and survival of the fittest, the newly-endowed young ape would grow up *facile princeps*, the young man of the period, the Adam of our race.

"This, or something like this, will probably meet the view of the learned presidents and professors of those Eastern colleges where the Darwinian theory of man's origin is taught, and where, for prudential reasons, the old theory of Moses cannot be wholly repudiated."

Now, this is a gross misrepresentation. President McCosh has never said a word to warrant such a statement. He has never said or believed that man's body came by "a slow and protracted development from the dust, under those laws of Evolution which control all embryonic life," "under the great law of natural development or survival of the fittest." He has argued against it and said the contrary of it fully in the appendix to his "Christianity and Positivism"; and we are surprised that *The Interior* should allow any one to use its editorial columns thus to falsify the easily understood position of the distinguished president of its greatest Presbyterian college, for the avowed purpose of persuading "Christian parents to call their boys home from the seats of such a science and send them to our sounder colleges of the West."

We trust that it is now clear to our intel-

ligent readers that the well-nigh universal prevalence of the doctrine of Evolution among our scientific authorities forebodes no danger to Christianity, and that distinguished Evolutionists, like Dana and Gray, may yet consistently remain members of Evangelical churches.

COUNTING THE ELECTORAL VOTES.

THE House Committee on the Electoral Count have agreed upon a bill, which is understood to be substantially the same as the Southard Bill that was reported to the last Congress. The point of difficulty in this and in all similar bills is to provide a safe mode for settling any dispute that may arise as to the persons entitled to cast the electoral vote of a state. This is the question that at the last presidential election agitated Congress and the whole country, and at one time menaced the public peace. There were in the states of South Carolina, Florida, Louisiana, and Oregon two sets of persons who claimed to be presidential electors, who went through the form of voting for President and Vice-President, and then sent their returns to the president of the Senate. The result of the election turned upon the question whether the returns of the so-called Hayes electors in these states should be counted or not. The Senate was Republican and the House of Representatives was Democratic; and, as there was no prospect that they would agree on this point, they referred the question to an Electoral Commission and agreed to abide by its decision. This Commission was merely a temporary expedient to bridge over an existing difficulty. It hardly has the character of a precedent and is not likely to be repeated.

It was expected at the time that Congress would, before another Presidential election, mature some proposition for amending the Constitution in respect to the election of President and Vice-President. This has not been done, by a gross remissness on the part of Congress; and, not only so, but as yet no law has been passed on the subject. What is known as the Edmunds Bill was passed by the Senate; yet the House of Representatives never took it up for serious consideration. The consequence is that we are within less than a year of another Presidential election, with no adequate and safe means of settling disputes in any state as to those who have been appointed as electors.

The framers of the Constitution evidently supposed that all such disputes would be settled by the states themselves, and that their settlement would be binding upon the authority that counted the votes and declared the result. They provided that "each state shall appoint, in such manner as the legislature thereof may direct, a number of electors equal to the whole number of senators and representatives to which the state may be entitled in Congress," with the qualification that "no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector." This provision, upon its face, assumes that the power to determine *who* are electors, and conclusively certify to this fact, is vested in the states themselves, and not in Congress. This is the doctrine that was adopted by the Electoral Commission; and, inasmuch as the Hayes electors had, and the Tilden electors had not, this title to the office, the Commission decided in favor of the former, holding that Congress, in counting the electoral votes, has no power to canvass the votes by which the electors were chosen, but must accept as final and conclusive the action of the proper state authority on this subject. We have no doubt that this view is according to the intent of the Constitution; and yet Congress, assuming that the counting authority is vested in the two houses, has repeatedly manifested a disposition to carry its counting authority back of the action of the states, and make itself a sort of double-headed canvassing board, having power to throw out votes, on various grounds. In a close election, Congress may determine the result by the manner of counting; and when the two houses are politically opposed to each other they may create the gravest perils to the country.

The bill which has just been reported in the House of Representatives declares that, if there be a disputed election in any state, the controversy may be settled by the highest tribunal thereof, and that its decision may be overruled by the concurrent action of the two houses of Congress. It further declares that where there has been no such decision the disputed vote shall not be counted unless both houses of Congress shall agree as to which is the lawful vote of the state. This monstrous bill proposes that Congress shall have the final and conclusive power of revising and, if need be, reversing the action of the proper state authority as to the persons who have been appointed as electors. If the appointment is by a popular election, this question is settled, and properly settled, by a state board of canvassers, created by law; and if any dispute arises as to this settlement, the courts of the state are the suitable tribunals for its final determination. And yet it is proposed in this bill that all this shall be only *prima facie* evidence, and that Congress may, by the concurrence of both houses, under the pretext of counting the votes, overrule and reverse this decision, and, further, that, where there has been no judicial decision of the question, either house in case of a dispute may exclude the vote of any state. It is difficult to conceive of a more dangerous grasping of power on the part of Congress than that which is provided for in this bill. It is to be hoped that Republicans will strenuously oppose it, and that, should it be passed by the Democrats, the President will meet it with a plump and square veto.

The truth is that the bill, even if it should become a law, so called, would not be a law in reality. If the authority to count the electoral votes and declare the result be vested by the Constitution in the two houses of Congress, then it is so vested in the *particular* Congress in existence and in session at the time of the counting. No antecedent Congress can by law determine how that particular Congress shall do the work devolved upon it by the Constitution. It, upon this supposition, derives its power of action directly from the Constitution, and the question as to how it shall exercise this power is not one that can be determined by law. There are defects in the Constitution on this subject, which cannot be remedied by law and can be remedied only by an amendment. It is a matter of profound regret that, notwithstanding the warnings given by the last presidential election, nothing has been done to remedy these defects. If there had been half as much patriotism as there has been partisanship in Congress, we should not be now on the eve of another election with these defects unremoved. Every close presidential election will involve peril, and may involve civil war, until the country has an amended Constitution.

Editorial Notes.

OUR respected and enterprising neighbor, *The World*, has made extraordinary exertions of late to increase the circulation of its weekly edition. The results, we believe, have been all that could have reasonably been expected. According to its published statements, which we doubt not are correct, *The Weekly World* has now a much larger circulation than any other secular newspaper in the country. Its cash receipts for *subscriptions* during seven days in December—viz., from the 22d to the 30th inclusive—we now give side by side with those received for the same purpose by THE INDEPENDENT for the corresponding period. As stated last week, we do not believe the receipts for *subscriptions* to any other weekly newspaper (except THE INDEPENDENT) have equaled of late the receipts for *The Weekly World*. The comparative figures below, it should be remembered, are for subscriptions *only* to both papers, and do not include any receipts for advertising.

COMPARATIVE STATEMENT.

December.	*Weekly World.*	THE INDEPENDENT.
22	$1,131 47	$1,633 89
23	946 00	997 33
24	1,213 00	1,398 53
26	2,188 41	2,058 21
27	2,270 43	1,619 43
29	2,809 96	3,224 62
30	1,960 00	2,106 56
Total.....	$12,527 17	$13,029 57

It will be seen that our esteemed contemporary does not state the amount of its cash receipts for subscriptions on the 31st of December, nor on the 2d and 3d of January, to fill out the week. It will also be clearly seen by the foregoing comparative statement that the cash receipts of THE INDEPENDENT on *subscription account* were larger during the days named than those of *The Weekly World*. We will now inform our neighbor that the total cash receipts for *subscriptions* to THE INDEPENDENT on the 31st of December and the 2d and 3d days of January were $7,026.56. We think that all the figures we have given will show conclusively that "we beat *The World*." But we will give our respected neighbor a few other figures—viz.: The total cash receipts of THE INDEPENDENT for SUBSCRIPTIONS AND ADVERTISING on the 2d day of January—the first working day of 1880—were $7,912.56; a very fair beginning, we think, for the New Year.

THE scenes through which the country passed at the last presidential election, and the warning now given by the attempted fraud of Governor Garcelon and his council, through the medium of technical quibbles, should have the effect of teaching Republicans the necessity of the most scrupulous exactitude in conforming with the provisions of law in the next presidential election. In both houses of Congress the Democrats have the majority; and, as these houses will count the votes and declare the result, Republicans should furnish them with no technical quibbles for excluding any electoral vote. It is specially important to remember that "no senator or representative or person holding an office of trust or profit under the United States" is eligible as a presidential elector. The utmost care should be practiced in all the Republican states, not only in nominating electors, but in canvassing the votes and certifying the returns. There should not be a missing link anywhere in the proper method of legal procedure. If there is, the Democrats will take advantage of it, especially if, by so doing, they can turn the scale in their favor. What has been done by Governor Garcelon and his council ought not to be forgotten by Republicans when they enter upon the greater struggle of electing a President. It is perhaps fortunate that they have had this warning.

THE one fact about which there is no dispute, and which in its significance towers above all other facts involved in the Maine controversy, is that Governor Garcelon and his council have counted out seven Republican senators and twenty-nine Republican representatives who were elected by ballots legally deposited in the ballot-boxes, and have given certificates of election to persons who were not thus elected, intending thereby to dispossess the Republicans of their majority in both houses of the legislature. Nobody pretends to deny that the votes legally cast by the people, if counted, would make both houses Republican and give the Republicans the control of the state government; and yet these votes have been so counted, by resorting to quibbles and technicalities, as to frustrate and defeat the expression of the popular will, and declare persons to be elected whom the people had rejected and disfranchise five of the largest cities in Maine. This, in principle, is the greatest outrage that can be committed against a popular government. It overturns the very idea of government by the people. It is worse than a blunder. It is a high crime. It is not surprising that the Republicans of Maine should be excited even to fever heat over such an enormity. If the Democrats and Greenbackers in Maine actually steal the government by this fraud, they will be partakers in the crime, and in the end public sentiment will stamp them and their infamy into the dust. The undisguised rascality of the thing makes the fraud to the last degree inexpedient. Governor Garcelon, saying nothing about his honesty, is politically a fool, and every Democrat or Greenbacker who supports him is in the same predicament.

THE opinion of the Supreme Court of Maine settles or ought to settle the difficulty in that state. That decision abundantly justifies the position of the Republicans, and shows that they have not been too aggressive, but, rather, patient. Every answer confounds the Governor and his advisers, and it will be impossible for them to withstand the decisions they have asked for. It was on nothing but forced technical grounds that their certificates were denied to between thirty and forty Republicans confessedly elected by the people. The Court lays down here the true principle, in words of golden import, which ought to become classic in political law. It says:

"This government rests upon the great constitutional axiom that all power is inherent in the people. It is a government of the people, by the people, and for the people; and, if administered in the spirit of its founders, 'it shall not perish from the earth.' Its constitution was formed, to use the apt expression of one whose memory is embalmed in the hearts of his countrymen, by 'plain people' and 'plain people' must administer it. The ballot is the pride as well as the protection of all. It is the truest indication of the popular will. The official returns required from the municipal officers of several plantations, towns, and cities are and will be made by 'plain people,' and made, too, in the hurry and bustle and excitement of an election. They are not required to be written with the scrupulous nicety of a writing-master or with the technical accuracy of a plea in abatement. Sentences may have been ungrammatical, the spelling may deviate from the recognized standards; but returns are not to be set at naught because the penmanship may be poor, language ungrammatical, or spelling erroneous. It is enough if the returns can be understood; and, if understood, full effect should be given to their natural and obvious meaning. They are not to be strangled by idle technicalities, nor is their meaning to be distorted by carping and captious criticism. When that meaning is ascertained, there should be no hesitation in giving it full effect."

EX-CONGRESSMAN RAINEY, who himself is a colored man and one of the most intelligent of his race, explains how the colored Republicans of Virginia came to join hands with the "readjusters" of that state, and, by adding their strength, to give them the political victory. The "readjusters" are one wing of the Democratic party of Virginia; and the party, as such, has treated the colored people most shabbily, enacting laws that acted oppressively upon them and giving them no show of equal rights. In order to gain their votes, the "readjusters" promised them that these laws should be repealed, and that hereafter they should have a fair opportunity not only to express their opinions, but to have their votes honestly counted. In a word, they pledged themselves to protect the colored people, if they would unite with them and help them elect General Mahone to the Senate of the United States. The colored Republicans regarded their own protection as the primary question for them; and, having no hope in themselves as Republicans, they acted with the "readjusters" in order to secure this end. This is the explanation which Mr. Rainey gives, and, assuming it to be true, it is not surprising that the colored voters of Virginia took the course they did. A large body of white people in that state are now interested in protecting the rights of colored men, and this certainly promises a better state of things for the latter.

WE wish we could say it for the last time, but we have to repeat it every little while, that we do not endorse one word that our contributors write, unless we expressly say so. They write their own opinions, not ours. In this we want them free. The paper is better because it contains some things we do not believe. The Fifth Avenue Hotel provides a various bill of fare; but no one boarder eats all the dishes. Our readers may reject some dishes we furnish them, and then, we hope, have enough left to satisfy their hunger. And especially, while we propose to ask Mrs. Clemmer to write whatever she thinks right from Washington, we do not endorse all her political judgments of men. Less than half a dozen subscribers have stopped their paper on account of her criticisms upon General Grant. They may do it, and it does not at all disturb us. We are used to having papers stopped by people who do not like what we or our contributors say. We have hitherto thrived on that treatment. But we wish our readers to understand that she and other contributors speak their opinions, not ours. We were hearty supporters of Grant's administration. We have no quarrel with him, or Blaine, or Sherman. Any one of them would make an excellent president. But, for our readers' sake, we cannot afford to shut out a great many frank opinions, which many of them will not like.

A PAPER like our excellent friend, *The Sunday-school Times*, which confines itself to discussing a single specialty—and its speciality it does in a way that surpasses all rivalry—cannot venture beyond axioms on any other to, &c., and it must be allowed to say its undisputed thing in such a solemn way as almost to convince itself that it is uttering something very rash and momentous. "A religious newspaper," declares our katydid, "is morally responsible for whatever appears in its columns." We venture to call that indubitable. If it be not too bold an assertion, we venture to add also that a Sunday-school paper, or even a secular paper, "is morally responsible," etc. Now, if it had wanted to say something which fell below the level of the axiom, why did it not say, with Dr. Howard Crosby, in the lecture we print this week, that a minister has no right to be an editor of a religious newspaper unless he controls it completely? For our part, we do not see why a layman may not properly acquire ownership in a newspaper, nor why, having acquired it, he should not manage it according to his own conscience. And then we do not see why he may not as properly employ clergymen as laymen to do such editorial work on his paper as their special training fits them for. There is nothing that

we know of so high and mighty about the clerical profession that a clerical editor cannot work under engagement with one or more lay proprietors, or a clerical professor under a lay president. The duty of the clerical editor or professor is substantially finished when he does his own work as well as he can, provided always that the general management of the paper or college is such that its influence is healthful. It is conceivable that such a change may be made in the proprietorship of a reputable religious paper that its business and advertising departments shall become dishonest and corrupt. In that case, no self-respecting editor, clergyman or layman, would remain connected with it.

THE Episcopalians of Maryland are finding out the difference between King Log and King Stork. Their late Bishop Wittingham was a very patient man. He let them do just what they pleased, and he kept his eyes shut, if he had any. But the new Bishop Pinkney feels the responsibility of ruling over his flock, and some of them who were happy in Wittingham are miserable in Pinkney. There is in Baltimore a ritualistic church of the silliest sort—it is all silly—called St. Luke's, presided over by one Dr. Rankin. He got an English preacher of his own sort, one Mortimer, to help him in a series of services of the Romanizing sort, called "devotions," the special object of which was to beseech the Lord to protect them against their new bishop, with special prayers to be used in time of distress, for "a happy issue out of our affliction," and for a spirit of patience and love, that our present sorrow, being meekly borne, may turn to our future joy and to thy honor and glory." The psalms which the worshipers are directed to read in their devotions are such as: "Consider my enemies, for they are many, and they hate me with a cruel hatred"; "Let not my enemies triumph over me." The "enemy" had no regard to their obtrusive petitions, but suddenly inhibited Mr. Mortimer from occupying a pulpit in his diocese. He was determined that the rules of the Protestant Episcopal Church should not be disobeyed by confessions and prayers for the dead. But the inhibition was far from being meekly borne. Dr. Rankin read the announcement to his people, called the act an "indignity," "unwise, unkind, uncharitable, and unjust," "a cruel stigma." After abusing the Bishop in this way, he concluded, with sublime unconsciousness: "Do not talk; do not find fault; do not indulge in censorious remarks upon any one. If you complain, complain as Christians should—not to man, but to God!" That is inconsistent enough; but pharisaism may be expected of Pharisees, and what is a Ritualist but a Christian Pharisee? We fully believe that there ought to be room in the Protestant Episcopal Church for pious Pharisees; but there is not, under its laws, and not only has Dr. Rankin no reason to complain if its laws are enforced, but he is going far to prove that his pharisaism lacks honesty and piety.

IT has been suggested that perhaps the legislatures of some of the states might repeal their laws relating to the appointment of presidential electors, and provide for their appointment either by congressional districts or by the legislatures themselves. There is no doubt that the state legislatures have this power, by the express grant of the Federal Constitution. We believe too that the present mode of appointing presidential electors is exposed to the most serious objections. If we are to have the cumbrous and wholly unnecessary machinery of such electors at all, then they should be appointed according to the district system, and not, as now, on a general ticket, which gives all the electors in each state to the party that happens to have the majority of votes, no matter how small that majority may be. And yet we should think it unwise, just on the eve of a presidential election, to make the change from the general-ticket to the district system. The legislature of this state is overwhelmingly Republican in both branches and the governor is Republican. The legislature and the governor combined could unquestionably change the law on this subject, and substitute the district system for the general-ticket system, and thereby make it certain that nearly all the presidential electors in this state would be Republican. This, if done, would be done for a partisan purpose, and for this reason would call forth loud and earnest remonstrances, which would not by any means be wholly confined to the Democratic party. We greatly prefer the district system, yet this is not the time to change the law. Good sense and fairness demand that the change should not be made until after the next presidential election.

THE efforts of the Government in prosecuting the lottery men for the violation of its postal laws ought to lead the state authorities to deal with those who violate state laws in respect to the lottery business. Lotteries are expressly forbiddan in this state; and not only so, but the printing of notices and the selling of lottery tickets are make penal offenses. Lotteries at church fairs and festivals come within the prohibitory provisions of the statue. And yet it is notorious that some of the newspapers of this city publish lottery notices in their advertising columns, and have done so for years, in violation of the express letter of the law, and that grand juries and judges have taken no notice of the offense. So also church lotteries at fairs are by no means rare occurrences. We see no reason why the authorities should wink at these offenses, and virtually sanction them by non-action. If the Government is right in forbidding and punishing the use of the mail for lottery purposes, then, clearly, local state laws against lotteries in every form ought to be enforced. The judgment of the law is that they are immoralities, that are injurious to the public weal; and, if so, then this judgment ought to be enforced by prompt execution. We hope that the action of the Government will stir up the authorities of this city, as well as elsewhere, and lead them to execute state laws against lotteries, not excluding those at church fairs and festivals. The law is right. Let it be executed against all offenders.

....The Presbytery of Brooklyn, at the recommendation of the Synod of Long Island, changed the place of its next stated meeting from the Tabernacle Church, of which Dr. Talmage is pastor, to the Classon Avenue Church, as a measure of peaceful conciliation, because the latter church had in no way been mingled up with the Talmage case. It appears that the officers of this church have decided not to allow their edifice to be used by the Presbytery, for the very reason on account of which the Synod recommended the use. This makes it necessary to call a special meeting of the Presbytery, to change the place again. The action of the officers of the Classon Avenue Church, besides being discourteous to the Presbytery and subjecting it to the inconvenience of a special meeting, strikes us as being more nice than wise. It is certainly a very curious episode in the history of the Talmage case. It is to be hoped that the case will find a terminus somewhere, and then be forgotten as speedily as possible. Presbyterianism has suffered no little reproach from this foolish and ill-fated trial.

....We hope our readers will carefully peruse Professor Dana's article, on another page. He is the only person from whom we have heard, directly or indirectly, among our scientific teachers, as being at all dissatisfied with the account given by us of the teaching in our colleges. In Professor Dana's case we certainly did not intend to convey the impression that he regarded Development as having taken place without divine control, and we supposed we had made it clear how Evolution was held in harmony with a Christian faith; but we presume we erred in not taking the pains, which we thought needless in his case, to refer to the Christian phase which he gives to Evolution. We are glad to have this exposition of a Christian Evolution, and we are positive that it fairly represents the general position of many other working naturalists and some progressive theologians, like Dr. McCosh.

....A hearty New Year's greeting to *The Evangelist!* It appears considerably enlarged, on unnecessarily good paper, and beaming with geniality, like the kind face of Dr. Field. It has a host of very attached friends, who are certain never to find in it anything harsh, or unkind, or quarrelsome. People sometimes say we err on the other side; but we have a hearty regard for the pervading charity of *The Evangelist.*

....*The Christian at Work* has just discovered that there are different sorts of Evolution. We are glad of it. If it had begun its studies earlier, it would not have so misunderstood THE INDEPENDENT. All the passages it quotes from Christian evolutionists we were familiar with and read as soon as published, and the most important of them we commented upon when they first appeared in the *Journal of Science.*

....We have thought it well, in view of the importance of the occasion, to publish a fuller account than has yet appeared of that remarkable "conversation" on orthodoxy held in Joseph Cook's parlors. It may be depended on as correct, and certainly illustrates how much more kindly Orthodoxy and devout Liberalism are to each other than they were not a great many years ago.

....The Government is owing the marshals of the United States some six hundred thousand dollars, in consequence of the omission of the last Congress to make any appropriation in payment of their services. No deficiency bill has yet been reported in Congress to settle this claim. It is to be hoped that the Democrats will not add to their disgrace by giving the whole thing the go-by.

....President Hayes, who is an optimist by the constitution of his mind, thinks too well of the people of Maine to suppose that the fraud of Governor Gracelon and his council will be carried into effect. We hope that the President is right in his good opinion; yet that the fraud should have been attempted at all is a bad sign for *some* people in Maine.

....The General Term of the Supreme Court has refused the application of Chastine Cox, the murderer of Mrs. Hull, asking for a new trial. His council will carry the case to the Court of Appeals. The law ought to be so modified as to give greater speed in securing a final decision in capital sentences for murder.

....Another bill has been introduced into Congress to provide for the distribution of the unappropriated balance of the Geneva Award, which, like all the bills previously passed, fails to carry into execution the principles upon which the Award was made and which bind the faith of this Government.

....Massachusetts stands highest and Louisiana lowest on the roll of states in the precentage of average attendance at school of her school population, the former showing an average of 72.76 per cent., against 19.05 per cent. for the latter. This largely explains the difference between the two states.

....Senator Edmunds is understood to have written a letter to one of his Vermont friends to the effect that he would not accept a seat on the bench of the Supreme Court of the United States, even if it were offered. The general opinion of Republicans is that he is more wanted in the Senate.

....It is admitted on all hands that thirty-six Republican members of the Maine legislature, elected by the voters, will not get their seats, if the constitution and the laws of that state as interpreted by Governor Gracelon and his council are to prevail. This result is a political absurdity.

....Another attempt has been made to assassinate Alfonzo, the King of Spain, and, like the first, has proved a failure. Crowns in Europe are proving dangerous, as well as heavy things to wear. Those who are trying by assassination to get rid of kingcraft are worse than fools.

....We trust that *The Central Presbyterian*, which has been quoting Dawkins as a scientific authority, did not overlook his latest opinions, quoted in our "Scientific" of last week. It will also find some instructive reading in this week's editorial pages.

....The ministers of Maine have done a good service in denouncing from their pulpits the great fraud against popular rights concocted by Governor Gracelon and his council. Such rascality deserves the reprehension of the Christian pulpit.

....The Burlington *Hawkeye* says: "Whom the gods would destroy they first make members of the Executive Council of Maine."

THE INDEPENDENT
FOR 1880.

AT no corresponding period of time during the past seven years—or since the great panic of 1873—have the prospects of THE INDEPENDENT been so promising, or its subscription-list been increased *so rapidly*, or its cash receipts for subscriptions and advertising been so large as at the present time. With these facts before us, we have determined that no stop shall be made in our onward movement, and we therefore invite public attention to our NEW TERMS FOR 1880, as follows:

One subscription one year, in advance	$3.00
One subscription two years, in advance	5.00
One subscription with one NEW subscriber, both in advance, in one remittance	5.00
One subscription with two NEW subscribers, all three in advance, in one remittance	7.00
One subscription with three NEW subscribers, all four in advance, in one remittance	8.50
One subscription with four NEW subscribers, all five in advance, in one remittance	10.00

Any number over five at the same rate, invariably with one remittance.

On this liberal basis we expect a continued rush of new subscriptions from every section of the country and through the entire year.

We ask every old subscriber, on renewing his subscription, to invite at least one person to join him in ordering the paper. In almost every city, town, or village it would be a very easy matter, we think, for any one to secure four *new names*—making, with his own, five in all—in order to get our lowest club rates—viz., $2.00 per annum. If *all* will make this simple effort, our subscription-list will be immensely increased during the present year.

We should be very glad to have some friend in every locality start a movement *this month* to secure a large club of new subscribers on the very liberal terms now offered. A few hours' trial only would produce, we think, very large results.

THE INDEPENDENT now spends more money, probably, in securing able contributions than any other three religious weeklies in America.

Notwithstanding its unequaled advertising patronage, THE INDEPENDENT prints far more reading-matter than any other religious newspaper. Every copy of the paper contains 32 pages (while others print only from 18 to 24), and each page is of a size considerably larger than in most other religious journals.

THE INDEPENDENT has more departments for discussing special themes every week than any other weekly newspaper, embracing almost everything of interest to the whole reading community, of every party and denomination, and in all those departments the ablest writers and specialists are employed.

We believe we have now more clergymen subscribers than any other journal of any sort in America. That list has been greatly increased during the past year, and it now embraces the best-known pulpit orators, writers, and scholars connected with all the various denominations. They take THE INDEPENDENT not because they always agree with it in every particular, but because it stands at the very front (where it always has stood) in discussing every living topic affecting the religious, social, and general welfare of the people. It employs the ablest writers in the world, and far more in number than any other weekly newspaper. In order to substantiate our statement, we give below a list embracing only the leading names among our *present* writers and contributors. With such solid strength and such powerful help, THE INDEPENDENT cannot and will not stand still.

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Publisher's Department.

SOOTHING AND HEALING, we might with truth add certainly curing in every case. No remedy known equals Coe's Cough Balsam for Coughs, Colds, Croup, and Consumption. It is an old and tried friend and always proves true.

BOREL & COURVOISIER WATCHES.

THESE justly celebrated Watches were first introduced into this country in 1850, and have become as famous for their excellence of performance as they are justly celebrated for time keepers in all the principal cities of Europe and America. Their agents here, Quinche & Krugler, guarantee these Watches to perform with the same uniform regularity and accuracy as those made by the best manufacturers of Europe or America. The makers have applied all the latest improvements to their Watches, such as Full Ruby Jeweled, best of Chronometer Balances, Tempered and Hardened Breguet Hair Springs, Strait Line or Equilibrium Escapements. All movements are fitted with Short Levers, which, to a practical man, is a guaranty that they are what is claimed—viz., equal to the best. The Messrs. Borel & Courvoisier were awarded the only Prize Medal granted a foreign manufacturer at the London Exhibition in 1862 and the Grand Prize at the recent Paris Exposition; also the First Prize of the First Class and First Prize of the Second Class at the yearly Course of Competitors at the Cantonal Observatory in Neuchatel for 1870; also the Gold Medal for best performance and greatest accuracy of adjustment. These Watches are made of a uniform size, so that they will fit any cases made in gold or silver (corresponding with the models furnished by the manufacturers on application), thus obviating the necessity of taking each movement apart, or on the same principle of American Watches. Professor Watson, of the Ann Arbor (Mich.) Observatory and a judge at the Centennial Exposition at Philadelphia, in 1876, wrote to the Centennial Commissioners as follows:

"TO THE PUBLIC.—Previous to the opening of the International Exposition at Philadelphia, we published a notice in the form of a pamphlet, in which was signally demonstrated by the yearly reports of Dr. Hirsch, Director of the Cantonal Observatory at Neuchatel, as also from testimonials of private individuals, the actual and comparative merits of the products of our manufacture.

"This pamphlet was freely distributed at the Swiss department during the continuance of the Exposition, and we can now add to the honors already received at London in 1862 those conferred upon us at the more recent Expositions, namely: in Philadelphia in 1876, the award being a Diploma and First-Class Medal, the result of a recommendation of Prof. J. C. Watson and the approval of Group Judges, of which we subjoin a copy, reading thus:

"The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for award, for the following reasons—viz: The excellence of workmanship in the manufacture of watches and pocket chronometers, of which five were accompanied by the transcript of the records of their trial at the Observatory at Neuchatel, officially verified, showing that their adjustments are good. [*Signed*] J. C. WATSON.

"'(Approval by Group Judges of seven.)'

"And lastly, at Paris, in 1878, A GOLD MEDAL awarded for the exibit of a number of time pieces, which for excellence of workmanship and accuracy of adjustments cannot be surpassed.

"Some of those time-pieces can now be seen at our agents', QUINCHE & KRUGLER,

"17 Maiden Lane, New York.

"BOREL & COURVOISIER,

"Neuchatel (Switzerland)."

We have used and tested these watches ourselves, and believe them to be as represented.

A POCKET-KNIFE BY MAIL.

A FARMER always needs a good pocket-knife at hand, and more than ever during the coming pruning season, when it will pay for itself daily. It takes an expert or a manufacturer to tell a good knife, when purchasing. Supposing most of our readers are not experts in this line, we advise them to read the advertisement of Maher & Grosh, on the last page, and if they want a knife, send directly to the manufacturers and let them select it. The firm is an old and reliable one and you may be sure of a bargain.

INSURANCE STATEMENT.

THE Travelers Insurance Company, of Hartford, presents its annual statement to our readers this week, in another column. It is worthy of careful reading. This corporation is ably managed and is steadily advancing in strength and public confidence. Its figures tell a better story than we can, and assure us, as a policyholder, that we made no mistake in becoming its patron.

GENTLEMEN in need of fine custom shirts should call upon the well-known house of Silleck & Co., 98 Fulton Street, corner of William Street. The house has earned a reputation for making remarkably good shirts, which for fit, quality, and finish are said to be unsurpassed. Brooklyn gentlemen, in passing, should make this store a call.

FROM the Superintendent of the Sonora Consolidated Mining Company, Bodie, Cal., Dec. 17th, 1879.—The drift at the 100-foot level is in to-day 33 feet. The car is on, running nicely. I send you a sample of the quartz which we are now in. The seams of it are larger and of a finer quality than any yet and I feel certain I am near a good ledge.

THE only new article in Ladies' Jewelry in a quarter century is the *Gantoline*. Sent on receipt of price, $2. Very popular. Geo. D. STEVENS, Jeweler, 902 Broadway. (Of late firm A. Rumrill & Co.)

To those of our subscribers who have ordered Dictionaries we wish to say that the receipt of the paper by new subscribers and change of date on the address label of old subscribers will assure them that we have received their remittances, and Messrs. J. B. Lippincott & Co. will ship the Dictionaries just as rapidly as possible; but that, owing to the great avalanche of orders, some subscribers may not have their orders filled for some days to come. We shall do all in our power to place the Dictionaries in the hands of those entitled to them as speedily as possible.

CHURCH ORGANS.

WITH the year 1880 the house of E. & G. G. Hook & Hastings enter the fifty-third year of their existence as an Organ-building firm, and it is a matter of congratulation to the lovers of Organs and Organ Music that never in the whole course of its existence has it possessed more vigor and vitality than at the present time. The value of a house like this as an assistant in educating and developing the musical taste of the American people cannot be too highly estimated. The high standard of their instruments, their uniform excellence, and their artistic finish is doing a great work, quietly, but nevertheless thoroughly; and the great public owe to this house a larger debt than it can repay, even if during the next fifty years they extend to them a greater patronage than has been accorded during the past.

The list of Organs they have built includes the largest and most noted instruments in the country, and we select from among the 979 actually completed organs of their make the following as particularly worthy of notice:

Boston, Mass......Tremont Temple.
Boston, Mass......Church Immaculate Conception.
Worcester, Mass.....Mechanics' Hall.
Brooklyn, N. Y......Plymouth Church.
Boston, Mass......Shawmut Church.
Cincinnati, O......Christ Church.
Pittsburgh, Pa......1st Presbyterian Church.
New York City.....St. Alphonsus Church.
Chicago, Ill......Union Park Congregational Church.
Philadelphia, Pa......Church of Holy Communion.
Boston, Mass......Cathedral of Holy Cross.
New Haven, Conn.....Yale College Chapel.
Philadelphia, Pa......Centennial Exhibition.
Buffalo, N. Y......St. Joseph's.
Boston, Mass......Church of the Holy Trinity.
Lowell, Mass....Church of the Immaculate Conception.
Cincinnati, O......Music Hall.

The largest Organ in this country.

New Bedford, Mass......North Congregational Church.
Orange, N. J......St. John's R. C. Church.

We can wish no better wish to those of our readers who are about purchasing Organs than that they contract with Messrs. Hook & Hastings.

DRY GOODS.

THE new and popular dry goods house of Simpson, Crawford & Simpson, of Sixth Avenue and 19th Street, this city, are receiving orders from all sections of the country asking for samples and for their Illustrated Catalogue, which are sent free. All mail orders receive very prompt attention, and ladies at a distance can receive costumes, outfits, and dry goods of all descriptions, and at very reasonable prices. If a trial order is sent, it is sure to be followed by another order. The gentlemen composing the firm are men of experience, determination, and business sagacity, and, as the successors of R. Meares, they are sure to succeed.

GOOD HOTELS.

HOTEL accommodations for travelers are of the greatest importance to persons who have to move about the country on business or for pleasure. "Just where to go" is what every man wants to know, when he leaves home. The Grand Union Hotel, opposite Grand Central Depot, New York City, is a very popular resort, because the attendance there is prompt and satisfactory. The charges are reasonable and the *menage* complete. Try it. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city. *Be careful to see that Grand Union Hotel is on the sign where you enter.*

WE understand that the Lincoln County Coal Company, of Missouri, have offered the St. Louis, Hannibal, and Keokuk Railroad Company to grade and bridge a branch road, six miles long, from the railroad company's main line to the coal company's coal-fields, and to supply 200 car-loads of coal per day, at fair rates of transportation, for twenty-one years. The offer will be accepted.—*Post.*

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking MENSMAN'S PEPTONIZED BEEF TONIC, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant, like the extracts of beef; but contains blood-making, force-generating, and life-sustaining properties. Is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute diseases, particularly if resulting from pulmonary complaints. CASWELL, HAZARD & Co., proprietors, New York. Sold by all druggists.

THE discoveries and inventions of the past few years have been among the most remarkable in the history of the world, and first among those for the removal of disease are Warner's Safe Kidney and Liver Cure, Safe Diabetes Cure, Safe Bitters, Safe Tonic, Safe Pills, and Safe Nervine.

WHEN you visit or leave New York City, save Baggage, Expressage, and Carriage Hire, and stop at Grand Union Hotel, nearly opposite Grand Central Depot. 350 elegant rooms reduced to $1 and upward per day. Elevator. Restaurant supplied with the best. Horse Cars, Stages to Elevated Railroad to all Depots.

I DEEM it my duty to acquaint suffering humanity with the fact that ST. JACOB'S OIL is the most beneficial remedy ever introduced. This I have practically tested. For the past sixteen years I had suffered with Rheumatism, and so severely that I was often robbed of my night's rest. A change of weather would have the most painful effect on me; for then I could move neither hands nor feet. I tried every known remedy; but of no avail. At last somebody recommended ST. JACOB'S OIL, and I concluded to try it, but with little hope for relief. Having hardly used half a bottle, the pains diminished, and to-day I am well and hardy once more. The small sum of Fifty Cents had cured me.

THOMAS OTT, *St. Boniface, Pa.*

THE well-known house of Cox & Sons, of London and New York, are now producing classes of work that cultivated people, both in England and America, are coming more and more to appreciate. By making a call at the handsomely decorated showrooms at 13 Bible House, this city, the visitor will see a variety of ecclesiastical and domestic furniture that is worth purchasing from an artistic as well as a practical point of view. This house are art workers in wood, metal, stone, glass, and decorations of every description, and have arrangements with artists of celebrity for subject paintings, of original design, suitable for the decoration of furniture, for painting on tile or porcelain plaques, or on glass for screens. A selection from the stock of corner and wall cabinets, *repoussé* brass card-trays, sconces, or decorated Lambeth ware would make suitable Christmas or New Year's presents. For a full description of the many other articles to be seen our readers should send for catalogues, which will be sent free.

CHRISTMAS!!!—THE GREAT HOLIDAY GIFTS.—In rare confections and fine chocolate and bon-bons, together with a brilliant importation of rich fancy boxes, etc. The confections are put in $1 boxes and upward and constitute a very choice present. STEPHEN F. WHITMAN & SON, southwest cor. of 19th and Market Streets, Philadelphia.

EASY boots, of superior quality, for ladies and gentlemen. Watkins, 241 Fourth Avenue. Established 1840. Fine Custom Work a specialty.

"VASELINE."

A NEW product made from petroleum is a jelly called "Vaseline," which is of the greatest utility in medicine, pharmacy, and for toilet use. Physicians all over the world have discovered its great value in the treatment of wounds, burns, skin diseases, rheumatism, catarrh, and every ailment where a liniment is needed, and in almost every hospital in America and Europe this substance is now in constant use, and is acknowledged not only to be the best treatment, but also one of the most important recent additions to medicine. It is put up in bottles by the Chesebrough Manufacturing Co., of New York, and as a family remedy it is, without doubt, the best in use, its healing and pain-allaying qualities being superior to those of any known substance, while the speedy relief it affords for piles and chilblains is almost magical. As an emollient, Vaseline is way ahead of anything else, as it renders the skin smooth, soft, and clear, and our lady friends will find it not only the best, but perhaps the sole substance which will really preserve and restore to the complexion the hues of youth, making the cheek like velvet and the skin like satin. The complexion powders in common use are, as a rule, injurious to the skin and destructive of any complexion, while Vaseline is entirely healthful and beneficial. There is also made a "Pomade Vaseline," which is said to be of great benefit to the hair, keeping it soft and glossy, preventing and curing dandruff, and keeping the scalp healthful and free from disease and from those objectionable creatures which sometimes find a dwelling there. Numberless instances are cited of how, by the use of this pomade, thin and falling hair has resumed a vigorous growth. Both the pure Vaseline and the pomade are put up in twenty-five-cent bottles and are to be found at all first-class druggists, and we advise our readers to make a trial of this wonderful substance, and we think they will find its claims to merit not in the least exaggerated.

GRAPE WINE FOR COMMUNION.

THE superior quality and entire purity of Speer's Port Grape Wine, of New Jersey and 24 Warren Street, N. Y., and the success that physicians have had by its use has induced them to write about it, and caused hundreds of others to prescribe it in their practice as the best and most reliable wine to be had. It is held in great favor for communion purposes and said to be a cure for consumptives.

IN the very front rank among perfumes stands the new Polo Club Bouquet, prepared by the well-known druggists and chemists, Caswell, Massey & Co., of 1117 Broadway and 578 Fifth Avenue. Those who have not yet used this exceptionally good perfume should get a trial bottle as they are passing by the abovenamed stores.

AN ALABASTER BOX.

YOUNG girls finding their complexion growing sallow and their skin becoming rough or freckly resort to perfumed ointments for a restoration of their bloom All such should use Hop Bitters, which will restore bloom to cheeks, whiteness and beauty to their complexion, making rich blood, good health, and happy smiles.

BUSINESS NOTICES.

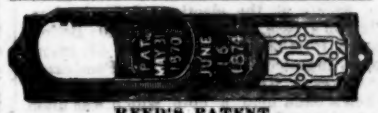
BATCHELOR'S HAIR DYE.
ESTABLISHED 1831.
SOLD BY ALL DRUGGISTS.

BRONCHINE.
The accepted remedy for
BRONCHITIS, COUGHS, COLDS, AND PULMONARY AFFECTIONS.
THOUSANDS TESTIFY TO ITS MERITS AND CONSIDER IT INDISPENSABLE TO THE HOUSEHOLD.
Only a REMEDY TO BE RELIED UPON could command such testimonials as have been furnished by our most prominent citizens.
RELIEF VEGETABLE ANTI-BILIOUS PILLS will cure DYSPEPSIA and remove bile and give healthy action to the LIVER.
For sale by all Druggists and
RELIEF MANUFACTURING CO.,
46 Beaver Street.

HANFORD'S NONE SUCH BAKING POWDER
IS ABSOLUTELY PURE.
Contains no Terra Alba, Alum, Corn Starch, Rice Flour, Wheat Flour, *or filling of any kind.* MOST BAKING POWDERS contain from 40 to 60 PER CENT. OF FILLING, generally corn starch, rice flour, wheat flour, or some of the other above-mentioned impurities, *making one pound of this Powder equal to nearly two pounds of almost any other kind in the market.* MOST BAKING POWDERS, IN ADDITION TO BEING ADULTERATED, ARE PUT UP SHORT WEIGHT, so that you do not get much over *twelve or thirteen ounces for a pound.* **The Amount of the Purchase will be Forfeited** to any dealer finding my Powder **Short Weight, or any impurity in it whatever.** Manufactured by GEORGE C. HANFORD, Syracuse, N. Y. For sale by PARK & TILFORD, Broadway and 21st Street.

CANTRELL'S SHOE STORE,
Fourth Avenue, cor. 20th St.,
NEW YORK.
This establishment is one of the oldest and best known Shoe Stores in the city. Men's, Women's Youth's, and Children's Boots and Shoes of all kinds and qualities and in the newest and very latest styles are here on constant exhibition. The business has been successfully conducted by CANTRELL for more than a third of a century, on the popular basis of "Fair Dealing, Good Goods, and Low Prices." The best family trade is respectfully solicited. Orders from the country will have the best attention.

ESTABLISHED 16 YEARS.
ALAPAHA STEAM SAW MILLS
SLOAT, BUSSELL & CO.
are prepared to furnish, on short notice, a Superior Article of Long-leaf, Close-grained, Untapped
GEORGIA PITCH PINE.
76 BAY STREET, SAVANNAH, GA.
116 WALL STREET, NEW YORK.
Export or Domestic Cargoes SAWN TO ORDER, and shipped from Savannah or Brunswick, Georgia.



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REGULATING CHECK AND DOUBLE-QUICK KINDLING DAMPERS.
COMPLETE SUCCESS!
If you want the very best range, purchase one with Reed's Regulating Check Damper. For sale by dealers everywhere. Foundry licenses, secured by three patents, can be obtained of the Inventor and Patentee, JOSIAH M. READ,
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FRANCIS & LOUTREL,
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Stationers, Printers, and Manufacturers of Patent Spring-back Account Books.
All kinds of first-class Stationery, Writing Paper, Desk Portfolios, Scrap-Books, Expense-Books, Diaries, Pocket Cutlery, Cards, Cheesmen, Wallets, etc., etc.
We keep everything in our line and sell at lowest prices. Orders solicited. CYRUS H. LOUTREL.

62 Gold, Crystal, Lace, Perfumed, and Chromo Cards name in Gold, 10c. Clinton Bros., Clintonville, Ct

50 Elegant Cards, New Chromo, Shells, Gilt Edge, etc. with Name, 10c. G. A. Spring, E. Wallingford, Ct.

THE BOREL & COURVOISIER SWISS WATCHES
HAVE BEEN AWARDED
THE GOLD MEDAL
at the Paris Exposition of 1878, based on the greatest superiority of of performance during the test made manufactured of the best material and finished by skilled hand labor, er beyond peradventure. Messrs. B. tion in prices, so as to bring their Great care is taken in the finishing those adjusted for railroad use. Call improved B. & C. Watches. The relative merits of Swiss Watches, as manufacture. Can a country that *Hundred* years be ignored? Give and they will demonstrate to you you to institute an impartial com-

The Jury of Awards' decision was workmanship and extreme accuracy by the Judges. These Watches are and made with improved machinery, thus insuring an accurate time-keep & C. have made a still further reduc watches within the reach of all. of their movements, particularly on your jeweler and ask to see the public is asked to investigate the compared with those of American has made watches for the past few the Borel & Courvoisier fair play, that none can excel them. We ask parison before purchasing.

Ask your Watchmaker and Jeweler to see them. Jewelers wanted to act as Agents.
QUINCHE & KRUGLER,
17 MAIDEN LANE, NEW YORK, Sole Agents for the United States.

Financial.

MONETARY AFFAIRS.

BUSINESS.—The past week has been quiet in all markets, and the local distribution of manufactures and general merchandise has been confined to immediate wants. Values were steady, except for breadstuffs, which were weak and unsettled.

IMPORTS AND EXPORTS.—The foreign commerce of this port during the past year was larger than any ever recorded before. The imports amounted to $340,992,692, against $286,880,144 in 1878, a gain of $54,112,000. The exports in 1879 were $353,253,780, against $346,910,673 in 1878. The largest exports in any previous year were in 1873, when they amounted to $299,349,621.

The exports of domestic produce from this port for the past week were $6,745,856, against $5,782,673 for the corresponding week last year and $5,317,093 in 1877. The total exports of produce since Jan. 1st were $353,237,780, against $346,910,873 for the same period last year and $298,620,928 in 1877.

LOCAL FAILURES IN 1879. — Four hundred and sixty failures were reported in this city in 1879, with liabilities $16,383,923, assets $5,160,033. In 1878 there were 917 failures, with liabilities amounting to $64,000,000 in round numbers and assets of $18,000,000—the largest record for any year since the panic of 1873. In 1877 there were reported 847 failures, with liabilities to the amount of $51,000,000.

IMPORTANT LEGAL DECISIONS.—BANKING.—TITLE TO DEPOSITS.—APPLICATION UPON LIABILITY OF DEPOSITOR.—Where a depositor had money in a bank, and the bank held a promissory note upon which such depositor was liable, held that the application of the amount of deposit toward the payment of the note was proper. Money deposited in a bank does not remain the property of the depositor, upon which the bank has a lien; but it becomes the absolute property of the bank, and the bank is merely a debtor to the depositor in an equal amount. Foley v. Hill, 1 Phil. 399, and 2 H. L. Cas. 28. So long as the balance of account to the credit of the depositor exceeds the amount of any debts due and payable by him to the bank, the bank is bound to honor his checks, and liable to an action by him if it does not. When he owes the bank independent debts, already due and payable, the bank has the right to apply the balance of his general account to the satisfaction of any such debts. And where by express agreement, or, by a course of dealing between the depositor and the banker, a note or bond of the depositor is not included in the general account, any balance due from the banker to the depositor is not to be applied in satisfaction of such note or bond, even for the benefit of a surety thereon, except at the election of the banker. Clayton's case, 3 Meriv. 572, 610; Bodenham v. Purchase, 2 B. & Ald. 39, 45; Simpson v. Ingraham, 2 B. & C. 65; Pemberton v. Oakes, 4 Russ. 154, 168. Accordingly, when a bank held a note which was upon an individual transaction of the depositor and for his benefit, and one which was an official matter, and the consideration of which never went to the account of the depositor individually, held that the bank might apply the amount of the deposit upon the first-mentioned note and refuse to apply it on the second. National Mahaiwe Bank v. Peck. Opinion by Gray, C. J. Massachusetts Supreme Judicial Court Abstract, Oct., 1879.

THE MONEY MARKET was active and stringent early in the week, but became easy toward the close, under the influence of large payments for semi-annual interest and dividends. The highest rate for call loans was 1-16 of 1 per cent. and interest; but at the close money was offered at 6 per cent.—the new legal rate—and even lower. Mercantile paper was in good demand. We quote first-class endorsed notes of short date at 5½ to 6 per cent.; four months, 5½ to 6 per cent.; and good single names, four to six months, at 6 to 7 per cent.

The rate of interest in New York State on and after January 1st will be changed from 7 to 6 per cent. The following is the new law:

"*Section* 1. Section 1 of title 8, chapter 4, part 2 of the Revised Statutes, entitled 'Of the interest of money,' is hereby amended so as to read as follows: Section 1. The rate of interest upon loans or forbearances of any money, goods, or things in action shall be six dollars upon one hundred dollars for one year, and after that rate for a greater or less sum or for longer or shorter time; but nothing herein contained shall be construed as in any way to affect any contract or obligation made before the passage of this act.

"*Section* 2. All acts or parts of acts inconsistent with the provisions of this act are hereby repealed.

"*Section* 3. This act shall take effect on the 1st day of January, 1880.

"Approved June 20th, 1879."

LONDON MARKET. — Consols were lower, closing on Saturday at 97¼ to 97⅜. United States bonds were strong and American railway securities irregular.

EXCHANGE.—Foreign was dull, and closed on Saturday at 4.81½ for 60 days and 4.84½ for demand bills. New York exchange was quoted on Saturday at the places named as follows: Savannah, buying ⅛ off., selling par; Charleston scarce, ⅛@5-16, ⅛@par; New Orleans, commercial 2.50@25 discount; bank 1 discount. St. Louis, 50 discount; Chicago, firm, 25@50 premium; and Boston, par.

SILVER.—The bullion value of the 412½-grain silver dollar remains at $0.8778. We quote:

	Buying.	*Selling.*
Bar Silver	113¼	113¾
Trade Dollars	99	99½
Halves and Quarters	99¾	par.
Dimes and Half Dimes	99½	par.

GOLD.—The importations of specie for the week ending January 2d amount to $407,977, including $8,090 gold and $399,907 silver. The weekly returns make a total of $84,260,495 for the entire year 1879, as against $19,150,973 reported officially for 1878. The largest total of any previous year was $37,088,413, reached in 1861; and next to that was $26,217,888, in 1876.

VALUE OF FOREIGN COINS.—In the Treasury circular of January 1st, 1880, proclaiming the estimates of value of foreign coins in United States money of account, the values of the silver coins are computed at the bullion value compared with the "gold dollar as the unit of value," and the following changes from the values as stated in the circular of 1879 appear:

"The Austrian florin is estimated at 41 3-10 cents. The dollar of Central America, United States of Colombia, Ecuador, Peru, and Bolivia is reduced from 93 5-10 to 83 6-10 cents. The dollar of Mexico from 101 5-10 to 90 9-10 cents. The rupee of India from 44 4-10 to 39 7-10 cents. The ruble of Russia from 74 8-10 to 66 9-10 cents. The mahbub of Tripoli from 84 4-10 to 74 8-10 cents. The gold florin of the Netherlands is taken as the monetary unit at 40 2-10 cents."

STOCK MARKET.—Speculation was active and prices were generally strong, the improvements for the week ranging from 1 to 21½ per cent., with the investment shares leading the market. Chicago, Burlington, and Quincy, and Rock Island, the Granger shares, the coal roads, the Southwestern stocks, Pacific Mail, Chesapeake and Ohio, and Canada Southern were conspicuous in the upward movement. In the final dealings there was some reaction from the highest points on sales to realize profits.

The following will show the course of prices during the week:

	Opening.	*Highest.*	*Lowest.*	*Closing.*
Albany and Susquehanna	100	109	100	101
American Dist. Tel. Co.	73	78¾	71¾	70
Atl. and Pac. Tel.	43	44	42¾	42¾
Burl., Cedar Rapids, and N.	58	58	58	58
Canada Southern	65¾	71¾	65	69¾
Chicago and Northwestern	87¾	91¾	89¾	90¾
Chicago and Northw'n, pf.	105	106¾	105	105¾
C., R. I., and Pacific	150¼	150	147	149¼
Chicago, Bur., and Quincy	129¾	148¼	129¾	148¼
C., C., and Ind. Cen	21	21¼	20¾	20¾
C., C., C., and I.	79	79¾	79	78
Cleveland and Pittsburgh	106	107¼	106	108¾
Chicago and Alton	100	100¾	100	99¾
Chicago and Alton, pf.	120	120	120	—
Boston Air Line, pf.	59	56¾	59	—
Con. Coal	36	36	36	—
Canton	60	60	60	59¾
Del., Lack., and Western	83¾	85¾	82¾	84
Del. and Hudson	74¾	76¾	73¾	77¾
Express—Adams	105¼	107	105¼	106¾
American	57	58	57	57¾
United States	48	49	49	48¾
Wells, Fargo & Co.	105	105	104¼	104¾
Erie	42	43¾	41¾	42¾
Erie, pf.	69¼	70¾	68¾	69¾
Harlem	159	158	159	158
Han. and St. Joseph	32¾	35	32¾	34¼
Han. and St. Joseph, pf.	64	65	63¾	64¼
Homestake Mining	30¼	30¼	30¼	30
Chi., St. L., and N. O.	24¼	25¼	24¼	25¼
Illinois Central	99¼	100	99	99¾
Kansas Pacific	56	57	56	54¼
Lake Erie and West.	20	24	20	24¾
Louisville and Nashville	87¼	88	86¼	—
Lake Shore	103	103¼	99¼	99¾
Michigan Central	90	90¾	89¾	89¾
Morris and Essex	102	102¼	102	102
M., K., and Texas	29	34¾	31¼	33¾
Mil. and St. Paul	74¾	77	74¼	75¾
Mil. and St. Paul, pf.	101¾	102¾	99	101
N. Y. Central	128¾	130¼	129	—
N. J. Central	80¾	82¾	78¾	80¾
N. Y., N. H., and Hartford	155	155	155	155
Metropolitan Elevated	120	121	120	119¾
N. Y. Elevated	129	125	123	124¾
Manhattan Railway	53¾	56	53¼	55
Ohio and Miss.	27¾	30¼	27¼	29¼
Ohio and Miss., pf.	58	59	57¾	57
Ontario Silver	39¾	39¼	39¾	—
Pacific Mail	36	38¼	35¼	36¾
Panama	169	170	169	169
Pennsylvania Coal	—	—	—	195
Pittsburgh and Ft. Wayne	111¼	112	111¼	111
Quicksilver	20	21	20	20¾
Quicksilver, pf.	60	62	60	61
Standard Mining	28	28¾	27¾	28¾
St. Louis and Iron Mtn, asstd.	46¾	53¾	46	51¼
Wabash and Pacific	41⅛	43¾	41¾	43¾
Wabash and Pacific, pf.	64¼	66	63¾	65¼
St. Louis and San Fran.	42	42¾	40¾	40¾
St. Louis and San Fran., pf.	49	50¼	48¾	50¼
St. Louis and S. Fran., 1st pf.	69¼	69½	68¼	68
Sutro Tunnel	3¾	4¼	3¾	4
Phil. and Reading	69	73¾	69	71¾
Union Pacific	84	86¼	83¾	84¾
Western Union Telegraph	102¾	103¾	101	101
Ind., Cin., & Laf.	3	4¾	3	4¾
C., St. P., & Minn.	47¼	48¾	47	48
Northern Pacific	31¾	33¾	31¾	32¾
Northern Pacific, pf.	56¼	59¾	55¼	—
Ches. & Ohio	17¼	20	17¼	19
Ches. & Ohio, 1st pf.	28¾	31½	26¼	30
Ches. & Ohio, 2d pf.	22	23¾	22	22
Mobile and Ohio	21⅞	23⅛	20⅛	22¼
Nash., Chat., and St. Louis	79¼	81¾	79¾	—
New Central Coal	34¼	35	34	34
A. & T. Haute	17¼	18	17¼	18
Alton and Terre Haute, pfd.	42½	43¾	42¾	43
Little Pittsburgh	29	27½	28¾	29¼
St. Paul & Sioux City	37¼	39¾	36	39¼
St. Paul & Sioux City, pf.	73½	77	73	76
Excelsior Mining	25	25	25	—
Caribou M.	5¼	5⅜	5	5
Cent. Arizona M.	—	—	—	19
Climax Mining	3¼	3⅛	3¾	—
Mar. and Cin. 1st pf.	10	14	9¾	13
Mar. and Cin. 2d pf.	8	10¾	7½	9¾
Houston and Texas	48	55½	48	—
Keokuk and D. M.	16	16	16	15
Keokuk and D. M., pf.	38¾	40	38¾	38
Oregon Nav.	100	103	100	—
Boston Water Power	11	11⅛	11	—

The annual meeting of the stockholders of the Chesapeake and Ohio Railway Company was held in Richmond, Va., on Wednesday, 202,000 shares of stock being represented in the meeting. The report of President Huntington is encouraging as to the general business of the company and the outlook for the future, and speaks with confidence of the early completion of the western extensions of the road, and also of its extension to such a point on the waters of the Chesapeake as examination shall prove to possess the best water and harbor facilities. Vice-President Wickham's report shows that the total earnings for the past fiscal year were $1,891,542, the operating expenses $1,507,332, the earnings over the operating expenses $384,209.

The Chicago, Burlington, and Quincy, and the Burlington and Missouri River Roads are to be consolidated, and a scrip dividend of 21 per cent. paid on the former and 20 per cent. on the latter.

It is reported from Philadelphia that a contract for the construction of the Texas and Pacific Railway westward was signed on Wednesday. The line to be built by the Improvement Company under this contract is 750 miles long, and the amount to be paid in installments as the work proceeds is $15,000,000, or about $20,000 per mile, in first mortgage bonds.

RAILROAD BONDS were active and buoyant. Erie consolidated seconds rose to 88½; Boston, H., and Erie firsts to 55½; K. T. consolidated to 93, do. seconds to 49½; Ches. and Ohio firsts, Series B, to 64, do. currency 6s to 38; Iron Mountain first pref. incomes to 83, do. seconds to 70⅜; Denver and Rio Grande firsts to 97½; New Jersey Central consolidated firsts assented to 104⅜, ex-interest; Lehigh and Wilkesbarre consolidated assented to 94; St. Paul gold 7s to 111½; Chicago and Northwestern consolidated gold coupons to 115; Canada Southern firsts to 89; Wabash new 7s to 91½; Great Western seconds to 106½; and Lake Erie and Western incomes to 57.

STATE BONDS were dull. District of Columbia 3-65s sold at 37.

GOVERNMENT BONDS were firm and in good demand. The closing quotations were as follows:

	Bid.	*Asked.*
United States sixes, 1880, registered	102¾	102¾
United States sixes, 1880, coupon	102¾	102¾
United States sixes, 1881, registered	104¼	104¼
United States sixes, 1881, coupon	104¼	104¼
United States fives, 1881, registered	102¾	102¾
United States fives, 1881, coupon	102¾	102¾
United States 4½s, 1891, registered	103¼	103¾
United States 4½s, 1891, coupon	103¾	103¾
United States fours, 1907, registered	103	103¼
United States fours, 1907, coupon	103	103¼
United States currency sixes, 1895	122¾	—
United States currency sixes, 1896	122¾	—
United States currency sixes, 1897	121	—
United States currency sixes, 1898	122¾	—
United States currency sixes, 1899	122¾	—

The Secretary of the Treasury has given notice that he will receive bids for $5,000,000 bonds for the sinking fund of the Government up to noon of Wednesday, January 7th. The following is a description of the bonds called for by the Secretary: Act of February 8th, 1861, 6s of 1880 at 102⅜; acts of March 2d, 1861, July 17th, 1861, and March 3d, 1863, 6s of 1881 at 104½; act of July 14th, 1870, 5 per cents of 1881 at 102⅜.

TREASURY BALANCES.—The Treasury now holds $367,021,000 in United States bonds to secure bank circulation. United States bonds deposited for circulation during the week, $1,167,850. United States bonds held for circulation withdrawn during the week, $150,000. National bank circulation outstanding: currency notes, $341,189,256; gold notes, $1,426,120.

The receipts of national bank-notes for redemption for the week, as compared with the corresponding period of last year, are as follows:

	1879.	1880.
New York	$278,000	$122,000
Boston	1,335,000	17,000
Philadelphia	57,000	16,000
Miscellaneous	356,000	278,000
Total	$2,026,000	$433,000

THE BANK STATEMENT is made on rising averages, and shows an increase of $271,475 in surplus reserve, the banks now holding $483,825 above legal requirements.

The following is the statement in detail:

Names of Banks.	*Average Loans and Discounts.*	*Average of Specie.*	*Legal Tenders.*	*Net Deposits other than U. S.*
New York	$9,712,000	$1,806,000	$248,000	$8,928,000
Manhattan	8,084,800	228,700	507,600	3,931,500
Merchants'	7,254,100	1,353,000	116,500	5,942,700
Mechanics'	6,640,000	1,134,000	235,000	5,286,000
Union	4,519,200	955,400	110,100	3,700,200
America	8,591,000	992,200	315,000	5,793,800
Phenix	3,159,000	359,000	106,000	2,386,000
City	6,742,300	1,818,000	— —	6,551,500
Tradesmen's	3,059,900	422,100	68,800	1,976,100
Fulton	1,663,800	227,500	63,400	1,106,100
Chemical	12,288,400	3,330,800	348,600	12,667,400
Mer. Exch.	3,746,800	644,500	188,000	3,083,500
Gallatin Na.	4,034,800	549,800	179,100	2,561,800
B'tch. & Dro.	1,235,100	273,400	63,300	1,050,300
M'chs. & Tra.	797,000	98,000	189,000	867,000
Greenwich	902,300	16,400	214,200	839,300
Lea. Manuf.	2,608,700	426,900	106,200	1,886,100
Sev'nth W'd	908,800	208,300	59,100	991,200
St'te of N. Y.	2,848,300	483,300	136,500	2,054,000
Amer. Ex.	13,081,000	2,136,000	265,000	9,236,000
Commerce	15,325,100	2,398,800	808,700	9,485,100
Broadway	5,087,400	725,400	259,300	3,691,100
Mercantile	3,371,600	441,000	259,300	3,047,400
Pacific	2,159,700	167,700	329,600	2,075,100
Republic	5,285,100	600,100	201,200	3,068,800
Chatham	3,400,900	627,500	190,100	3,473,300
People's	1,250,900	102,100	85,100	1,330,500
North Am.	2,091,000	220,000	80,000	1,908,700
Hanover	6,619,100	1,118,500	867,100	6,110,400
Irving	2,676,000	279,900	252,700	2,327,000
Metropoli'n	13,518,000	2,514,000	170,000	10,250,000
Citizens'	1,814,700	306,700	185,100	1,801,400
Nassau	2,186,500	117,200	[illegible]	2,017,300
Market	2,562,300	463,200	[illegible]	1,993,200
St. Nicholas	2,026,100	16,200	408,800	1,615,400
Shoe & Lea	3,411,000	780,000	162,000	3,391,000
Corn Exch.	3,541,800	367,700	59,000	2,313,100
Continental	4,542,900	1,097,400	127,700	4,409,100
Oriental	1,477,300	29,300	370,000	1,406,300
Marine	3,045,000	603,000	105,000	3,104,000
Imp. & Tra.	17,274,700	4,396,900	720,900	18,942,900
Park	14,122,900	3,119,200	286,800	16,257,300
Mec. Bkg. As	760,200	134,900	40,700	585,000
N'th River	813,500	23,000	76,300	664,200
East River	935,300	87,000	55,600	667,600
Man. & Mer.	294,600	4,000	56,400	272,200
Fourth Na.	15,449,000	2,794,400	888,400	14,587,800
Cent. Na.	8,666,000	1,227,000	650,000	7,504,000
Second Na.	2,265,000	365,000	245,000	2,400,000
Ninth Na.	4,715,900	1,053,400	254,800	4,623,200
First Na.	10,500,000	2,127,400	154,600	10,691,000
Third Na.	7,123,800	1,473,000	384,100	7,225,000
N. Y. N. Ex.	1,231,100	125,400	89,500	858,800
Bowery Na.	1,300,000	36,000	285,000	1,070,600
N. Y. Co.	1,046,800	31,100	230,800	1,171,400
Ger. Amer.	2,226,300	395,100	77,700	2,208,200
Chase Na.	2,206,900	380,800	158,600	2,424,000

The following is an analysis of the totals of this week, compared with that of last week:

	January 3d.	*Comparisons.*	
Loans	$276,706,200	Dec.	878,600
Specie	48,282,100	Dec.	356,100
Legal-tenders	12,723,500	Inc.	633,800
Total reserve	61,005,600	Inc.	277,700
Deposits	242,087,100	Inc.	24,900
Reserve required	60,521,775	Inc.	6,225
Surplus	483,825	Inc.	271,475
Circulation	23,748,600	Inc.	15,700

BANK STOCKS were quiet. The latest quotations were as follows:

	Bid.	*Asked.*		*Bid.*	*Asked.*
Am'can Exch.	112	114	Mer. Exchange	77	—
Central Na'nl.	107½	—	Nassau	84¼	87
Commerce	130	136	Pacific	—	150
Imp's & Trad's.	—	250	Phenix	90	95½
Manhattan	145	—	Republic	117	—
Mc's Bkg As'n.	75	—	St. Nicholas	104	—
Mercantile	80	—	State of N. Y.	—	120
Merchants'	124	—	Union	142	150

The Grocers' Bank, at No. 50 Barclay Street, in this city, suspended payment after the closing hour on Wednesday afternoon. Mr. Charles Denison, the president, anticipating that there would be a run upon the bank, called the directors together, and, after a lengthy consultation, it was decided to go into liquidation. The affairs of the bank are not in very bad shape, and it is expected that every liability will be fully met and a surplus be left for the stockholders.

The directors of the Irving Savings Institution have declared a dividend at the rate of 5 per cent. per annum on amounts up to $1,000, and 4 per cent. on amounts over $1,000, payable on and after January 19th.

The Franklin Savings Bank has declared its thirty-ninth semi-annual dividend at the rate of 5 per cent. per annum on sums up to $500, and 4 per cent. on sums over $500, payable January 19th.

The Bowery Savings Bank has declared a dividend at the rate of 5 per cent. per annum on all sums not exceeding $1,000, and 4 per cent. on all sums over $1,000, payable January 19th.

The Hanover Fire Insurance Company have declared a semi-annual dividend of five per cent., payable on demand.

The Niagara Fire Insurance Company have declared a semi-annual dividend of six per cent., payable on demand.

The Leadville Mining Company have declared their monthly dividend of 1½ per cent., payable Jan. 10th.

The Star Fire Insurance Company have declared a dividend of five per cent., payable on demand.

The well-known banking-house of Winslow, Lanier & Co., of 26 Nassau Street, are now offering for sale some choice investment bonds, full particulars of which are furnished upon application.

We invite the special attention of capitalists and investors to the announcement of Messrs. Morton, Bliss & Co., in another column, who offer for sale desirable railroad bonds.

JANUARY INCOME

WILL FIND

IN

UNITED STATES BONDS

A

SURE,

SAFE, and

LONG

INVESTMENT.

—

FISK & HATCH,

3 Nassau Street,

NEW YORK.

BROWN BROTHERS & CO.,

59 WALL ST., NEW YORK,

Bills of Exchange on Great Britain, Ireland, and France.

ISSUE

COMMERCIAL and TRAVELERS' CREDITS,

AVAILABLE IN ALL PARTS OF THE WORLD.

MAVERICK NATIONAL BANK,

Corner Water and Congress Streets,

BOSTON, MASS.

GOVERNMENT AGENTS.

UNITED STATES BONDS

OF ALL KINDS ON HAND AND

BOUGHT, SOLD, AND EXCHANGED.

Called Bonds Bought.

Bonds Substituted for Banks.

ASA P. POTTER, President.

Chicago, Milwaukee, and St. Paul Railroad Company

First Mortgage 7 Per Cent. Bonds,

DUE IN 1908.

Interest January and July.

MORTON, BLISS & CO.

OFFER FOR SALE

$2,000,000 of the above bonds, secured by a first lien upon the Company's Iowa and Dakota Extension. These bonds are issued at the rate of $10,000 per mile of completed road, and the total issue cannot, by the terms of the mortgage, exceed $15,000 per mile. The share capital of the Company amounts to $12,279,483 preferred and $15,404,281 of common stock.

PRESENT PRICE, 107½ AND INTEREST.

Minneapolis and St. Louis Railway

Seven Per Cent. Gold Bonds,

secured by a first mortgage upon the extension of the railway from Albert Lea to Fort Dodge, Iowa.

The issue is limited to $10,000 per mile of completed road.

Interest payable December and June. Principal payable 1909.

For sale at par and interest by

Morton, Bliss & Co.,

Corner Nassau and Cedar Streets, N. Y.

HATCH & FOOTE,

Bankers, 12 Wall Street,

BUY AND SELL

Government Bonds, Stocks, and

Miscellaneous Securities.

BOWERY SAVINGS BANK.

NEW YORK, Dec. 8th, 1879.

A semi-annual dividend at the rate of five per cent. per annum on all sums of five dollars and upward and not exceeding one thousand dollars, and of four per cent. per annum on all sums in excess of one thousand dollars and not exceeding three thousand dollars, which shall have been deposited at least three months on the first day of January next, will be allowed to the depositors, and will be payable on or after Monday, Jan. 19th, 1880, in accordance with the provisions of the by-laws. By order of the Trustees.

S. H. COGGESHALL, Sec. HENRY LYLES, Jr., Pres.

IRVING SAVINGS INSTITUTION,

No. 96 WARREN ST., NEW YORK, Jan 1st, 1880.

THE BOARD OF DIRECTORS have ordered INTEREST to be PAID on all sums which have remained on deposit for three and six months ending January 1st, 1880, at the rate of FIVE PER CENT. PER ANNUM on all amounts of $1,000 and under, and at the rate of FOUR PER CENT. on the excess of $1,000, payable on and after January 19th, 1880. Interest not withdrawn will be credited as principal and draw interest from January 1st, 1880. Deposits made on or before January 10th will draw interest from January 1st, 1880.

JOHN CASTREE, President.

C. D. HEATON, Secretary.

OFFICE OF THE LEADVILLE MINING COMPANY, No. 57 BROADWAY, NEW YORK, Dec. 26th, 1879.

DIVIDEND NO. 7.

The Board of Directors have this day declared dividend No. 7, of 1¼ per cent. (15 cents per share) on the capital stock ($2,000,000) of this company, out of the earnings for the month of December, payable at the office of the company on and after Jan. 10th, 1880. Transfer books close Jan. 5th and reopen Jan. 12th, 1880.

J. S. LOCKWOOD, Secretary.

FRANKLIN SAVINGS BANK, corner 42d St. and Eighth Ave.—The thirty-ninth semi-annual dividend due depositors will be paid on and after Jan. 19th, 1880, at the rate of five per cent. per annum on sums of $5 to $500 and four per cent. on all sums in excess of $500. Money deposited on or before Jan. 10th draws interest from Jan. 1st. Bank open from 10 A.M. to 3 P.M., and on Monday and Saturday from 6 to 8 o'clock.

JAMES P. CHAMBERLAIN, President.

CHAS. E. HYATT, Secretary.

NEW YORK, Jan. 2d, 1880.

THE STANDARD CONSOLIDATED MINING COMPANY have this day declared their regular monthly dividend of FIFTY CENTS per share, payable January 12th, at the agency of the Nevada Bank, No. 62 Wall Street, New York.

Transfer books will close on the 5th instant and open on the 12th inst.

M. R. COOK, Vice-President.

FIFTY-SIXTH DIVIDEND.

Hanover Fire Insurance Company.

A semi-annual dividend of FIVE (5) PER CENT. is payable, on demand, at the office of the Company, No. 120 Broadway.

I. REMSEN LANE,

Vice-President and Secretary.

NEW YORK, Jan. 1st, 1880.

OFFICE OF THE NIAGARA FIRE INSURANCE CO., 201 BROADWAY, NEW YORK, Dec. 31st, 1879.

THE BOARD OF DIRECTORS HAVE this day declared a semi-annual dividend of SIX PER CENT., payable on and after January 2d, 1880.

P. NOTMAN,

Vice-President and Secretary.

26TH DIVIDEND.

Office of the STAR FIRE INSURANCE COMPANY, No. 441 Broadway, New York, January 2d, 1880.

At a meeting of the Board of Directors, held this day, a semi-annual dividend of FIVE (5) Per Cent. was declared payable on demand.

JAMES M. HODGES, Secretary.

OFFICE OF THE CENTRAL PACIFIC RAILROAD COMPANY, No. 9 NASSAU ST., NEW YORK, Dec. 27th, 1879.—The coupons of the First Mortgage Bonds of the Central Pacific Railroad Company, the Western Pacific Railroad Company, and the California and Oregon Railroad Company, due January 1st, 1880, will be paid at the office of FISK & HATCH, No. 5 Nassau Street.

Holders presenting ten or more coupons will leave them for examination, in which case a receipt will be given and payment made on the following day.

C. P. HUNTINGTON, Vice-President.

Edison Electric Light

COMPANY STOCK

BOUGHT AND SOLD BY

MOLLER & CO.,

24 NASSAU STREET, N. Y.

New York City 6 and 7 Per Cent. Bonds.
City of Boston 6 Per Cent. Bonds,
City of Fall River 5 Per Cent. Bonds.
Brooklyn City 6 Per Cent. Bonds,
Jersey City 6 and 7 Per Cent. Bonds,

FOR SALE BY

MOLLER & CO.,

NO. 24 NASSAU STREET, N. Y.

INCORPORATED 1833.

Offices, No. 124 Bowery and No. 8 Pine St., New York.

NEW YORK BOWERY FIRE INS. CO.

FORTY-SIXTH ANNUAL STATEMENT, JAN. 1st, 1880.

Capital	$300,000 00
Surplus	493,188 35
	$793,188 35

ASSETS.

Invested.	
United States Government bonds	$663,484 49
Bond and mortgage loans	99,050 00
Accrued interest	1,240 86
Premiums in course of collection	16,556 69
Cash in bank and office	12,854 38
	$793,188 35

LIABILITIES.

Capital	$300,000 00
Unpaid losses	20,000 00
Reinsurance fund	82,947 80
All other liability	3,300 00
Net surplus	386,940 55
	$793,188 35

Net book value of stock, $229.

JNO. A. DELANOY, Jr., President.

HENRY GRIFFEN, Secretary.

HENRY B. STARR, Assistant Secretary.

INVESTMENT BONDS

OF THE FOLLOWING COMPANIES FOR SALE BY

WINSLOW, LANIER & CO.,

IN LARGE AND SMALL LOTS.

FULL PARTICULARS FURNISHED UPON APPLICATION.

CANADA SOUTHERN RAILWAY CO.
CHICAGO, BURLINGTON, AND QUINCY RAILROAD CO.
CHICAGO, MILWAUKEE, AND ST. PAUL RAILWAY CO.
DENVER, SOUTH PARK, AND PACIFIC RAILWAY CO.
METROPOLITAN ELEVATED RAILWAY CO.
PENNSYLVANIA COMPANY.
ST. LOUIS, KANSAS CITY, AND NORTHERN RAILROAD CO.
TERRE HAUTE AND LOGANSPORT RAILROAD CO., Guaranteed. Principal and Interest, by the Terre Haute and Indianapolis Railroad.

26 Nassau Street, New York.

THE JULIAN GOLD MINING CO.,

Location, Placer Co., Cal.

CAPITAL.....$1,000,000

100,000 SHARES, PAR VALUE $10.

Stock Non-assessable. Subscription price, $3.50 per Share,

WE RESERVING THE RIGHT TO INCREASE THE PRICE TO $5 AFTER JANUARY 1st, 1880.

J. AUGUSTUS JOHNSON, President. C. KENNEDY HAMILTON, Jr., Treas. T. R. WHITE, Jr., Sec.

BOARD OF DIRECTORS.

WM. BAYARD CUTTING, C. T. CHRISTENSEN, J. AUG. JOHNSON, ISAAC M. MERRILL, ROBT. F. CUTTING, E. C. MACHEN, AND SAM'L L. PARRISH.

The mine has been very favorably reported upon by R. H. Stretch, Dr. Henry Degroot, and Isaac M. Taylor, the well-known experts of San Francisco. It is now in successful operation, and, with the improvements now making, there is every reason to believe that it will pay not less than $200,000, or about 60 per cent. per annum on the investment. The ore in sight amounts to $1,100,000, or more than three times the price of the property. For detailed maps, full reports, and other particulars apply to

SAND, HAMILTON & CO.,

Bankers and Brokers, No. 2 Nassau Street, where Subscription Lists have been opened.

GREEN MOUNTAIN GOLD MINING COMPANY OF CALIFORNIA.

Organized under the laws of the State of New York.

Capital Stock, - - $1,250,000.

Office No. 54 Broad St., New York.

H. C. BIDWELL, President.

L. D. CORTRIGHT, Secretary.

PHELPS, STOKES & CO.,

45 Wall Street, New York,

GENERAL DOMESTIC AND FOREIGN BANKERS,

ISSUE TRAVELERS' CREDITS AND

CIRCULAR NOTES

ON THE UNION BANK OF LONDON, AVAILABLE THROUGHOUT THE WORLD.

Draw Bills on London.

HENRY CLEWS & CO., BANKERS AND MEMBERS OF THE NEW YORK STOCK EXCHANGE, 18 NEW STREET, NEW YORK.

Securities bought and sold for cash or on margin, strictly on commission. United States Bonds purchased or for sale. No commissions charged. Deposits received subject to check on demand, interest paid on all daily balances. Our office being on the same floor and next door to the New York Stock Exchange insures the execution of orders the instant received. The Senior Partner is in constant attendance at the Board, and gives this department his personal attention. Our connection with the Philadelphia, Boston, San Francisco, and London Exchanges enables us to execute orders thereat promptly, and on favorable terms. Our office has five Telegraphic Indicators for the use of investors.

THE NATIONAL PARK BANK OF NEW YORK, December 19th, 1879.

The Board of Directors have this day declared a dividend of THREE PER CENT. from the earnings of the past six months, payable, free of tax, January 2d, 1880; and the transfer books will be closed until 5th January, 1880.

E. K. WRIGHT, Cashier.

CONTINENTAL NATIONAL BANK, NEW YORK, December 18th, 1879.

THE BOARD OF DIRECTORS HAVE THIS day declared a dividend of THREE AND ONE-HALF PER CENT., free from tax, payable January 2d, 1880, until which date the transfer books will be closed.

FRED TAYLOR, Cashier.

THE CENTRAL ILLINOIS FINANCIAL AGENCY,

JACKSONVILLE ILLINOIS.

CAPITAL.....$200,000.

This Corporation has bought the business of the old "KANSAS, MISSOURI, AND CENTRAL ILLINOIS LOAN AGENCY," and is fully organized for business.

Six to Ten Per Cent. Mortgages.

FOR SAFETY AND PROFIT THERE IS NOTHING BETTER.

For Circulars address

WM. D. SANDERS, Actuary.

CITIZENS' SAVINGS BANK OF THE CITY OF NEW YORK, No. 58 BOWERY, CORNER OF CANAL STREET.

THIRTY-NINTH INTEREST DIVIDEND.—The Trustees have ordered that interest at the rate of FIVE PER CENT. per annum be paid to depositors, on and after January 20th, on all sums of $5 and upward which have been on deposit for the three and six months ending December 31st, 1879.

Interest will be credited as an original deposit, and, if not withdrawn, will be entitled to interest from January 1st, 1880.

Bank open daily from 10 to 3, and on Mondays and Saturdays from 10 to 7. Bank-books in English, German, and French.

E. A. QUINTARD, President.

SEYMOUR A. BUNCE, Secretary.

METROPOLITAN SAVINGS BANK, NOS. 1 AND 3 THIRD AVE.

FIFTY-THIRD DIVIDEND.

NEW YORK, Dec. 24th, 1879.

INTEREST AT THE RATE OF FIVE PER CENT. per annum on sums of $1,000 and under and at the rate of FOUR PER CENT. on amounts over $1,000 which have remained on deposit during the three or six months ending Jan. 1st, 1880, will be paid, according to the by-laws, on Wednesday, Jan. 21st.

DIVIDENDS not withdrawn will be added to the deposit and draw interest from Jan. 1st.

DEPOSITS made on or before the 10th of January will draw interest from Jan. 1st.

G. N. CONKLIN, Sec. CHAS. L. TIFFANY, Pres.

Parties Desirous of Dealingin

STOCKS

will do well to write to or call on the old Banking House of

HOWES & COMPANY,

11 WALL STREET, N. Y.

(Formerly HOWES & MACY).

This house transacts a general Stock Commission business, with very large experience.

Interest allowed on deposits at 4 per cent., payable on demand.

THE SAFE DEPOSIT CO.

OF NEW YORK.

The First Established in the World.

FRANCIS H. JENKS.....President.

140, 142, and 146 Broadway.

COR. LIBERTY STREET.

RENTS SAFES in its BURGLAR-PROOF VAULTS, $15 to $200 per annum. Also receives on Special Deposit, under Guaranty, Bonds, Stocks, Mortgages, with the Bond Wills, Plate, Jewelry, Valuable Papers, $1 a year on $1,000 of Bonds, or a 10th of 1 per Cent.

WHITTEMORE & CO.,

BANKERS AND BROKERS,

37 Exchange Place, New York.

STOCKS, BONDS, AND OTHER SECURITIES.

MINING STOCKS A SPECIALTY.

Orders promptly executed direct at the New York and San Francisco Stock Exchanges.

San Francisco, Messrs. KENNY & DYER.

Refer to the Nevada Bank of San Francisco,

T. W. WHITTEMORE,

R. B. WHITTEMORE, Member N. Y. Stock Exchange.

WM. GWYNNE, Member N. Y. Mining Exchange.

St. Louis, Hannibal & Keokuk R.R. Co.

First Mortgage 7 per Cent. Bonds,

DUE 1917.

Issued at $12,000 per mile of completed road. $10,000 cash per mile already paid in on stock subscriptions and expended in construction.

Principal and interest payable in New York, coupons April and October.

We offer a balance of $500,000 of these bonds at 90 and interest, reserving the right to advance the price without notice, and recommend them as a safe investment.

AMERMAN & BURWELL, Bankers.

No. 16 BROAD STREET, NEW YORK

WESTERN UNION TELEGRAPH COMPANY, NEW YORK, Dec. 10th, 1879.

DIVIDEND NO. 50.

The Board of Directors have declared a quarterly dividend of One and Three-fourths per Cent. upon the capital stock of this company, from the net earnings of the three months ending Dec. 31st inst., and an extra dividend of One per Cent. from the surplus moneys in the treasury; both dividends payable at the office of the Treasurer, on and after the 15th day of January next, to shareholders of record on the 20th day of December inst. The transfer-books will be closed at 3 o'clock on the afternoon of the 20th of December inst. and opened on the morning of the 16th day of January next.

R. H. ROCHESTER, Treasurer.

THE TRUSTEES OF THE

Manhattan Savings Institution

have directed interest to be paid to all depositors entitled thereto under the by-laws, at the rate of FIVE PER CENT. per annum on sums not exceeding $500 and FOUR PER CENT. per annum on all larger sums remaining on deposit during the three or six months ending Jan. 1st, 1880. PAYABLE on and after the THIRD MONDAY of JANUARY.

Interest not withdrawn will be added to the principal and receive interest the same as a deposit.

EDWARD SCHELL, President.

C. F. Alvord, Secretary.

Safe Investments!

MORTGAGE LOANS

on Improved Farms in Northern Iowa,

Three times the value of the Loan.

IN SUMS OF $500 AND UPWARD,

drawing 8 per cent. and 9 per cent. semi-annual interest. None better. Negotiated by

F. A. ROZZELL, Charles City, Iowa.

Correspondence respectfully solicited.

Refers to Corbin Banking Company, 61 Broadway, New York, and corner Arch and Milk Streets, Boston; Matthews & Cornwell, Capitalists, 672 Monroe Street, Chicago, Ill.; First National Bank, McGregor, Iowa; First National Bank, Charles City, Iowa; John V. Rider, of John Bell & Co., Dubuque, Iowa.

63D SEMI-ANNUAL DIVIDEND.

EAST RIVER SAVINGS INSTITUTION, No. 3 CHAMBERS ST., NEW YORK, Dec. 27th, 1879.

Interest for the six months ending for December 31st, 1879, at the rate of FIVE PER CENT. per annum on sums of $1,000 and under, and at the rate of FOUR PER CENT. on the excess, has been declared, and will be payable after January 10th, 1880.

Bank open daily from 10 A. M. to 3 P. M.

W. H. SLOCUM, President.

CHARLES A. WHITNEY, Secretary.

METROPOLITAN ELEVATED RAILWAY COMPANY, No. 71 BROADWAY, NEW YORK, Dec. 16th, 1879.

A QUARTERLY DIVIDEND of (3¼ per cent.) two and one-half per cent. upon the capital stock of this company will be paid on and after the 2d day of January next, at the Central Trust Company, 15 Nassau Street, New York, to the stockholders of record on the 23d inst. The transfer books will be closed at 3 o'clock P. M. on the 23d inst., and reopened on the morning of the 3d of January next.

JOHN E. BODY, Treasurer.

THE

Sonora Consolidated Mining Co.,

OF BODIE DISTRICT, CAL.

12,000 Shares offered at $1.25 per Share

(for limited time only).

OFFICE OF COMPANY, 48 Exchange Place, N. Y.

THE LAKE SHORE & MICHIGAN SOUTHERN RAILWAY CO., TREASURER'S OFFICE, ROOM NO. 47, GRAND CENTRAL DEPOT, NEW YORK, Dec. 16th, 1879.

THE DIRECTORS OF THIS COMPANY have this day declared a dividend of Four per Cent. upon its capital stock, payable on the 2d day of February next, at this office.

The transfer books will be closed at 3 o'clock P. M. on Saturday, the 27th inst., and will be reopened on the morning of Friday, the 6th day of February next.

E. D. WORCESTER, Treasurer.

OFFICE OF THE AMERICAN DISTRICT TELEGRAPH CO., 699 BROADWAY, NEW YORK, Dec. 19th, 1879.

THE QUARTERLY DIVIDEND OF ONE AND ONE-HALF PER CENT. will be paid on the capital stock of this Company, at the office of the Company, January 15th, 1880. The transfer books will close January 1st and open January 16th, 1880.

E. W. ANDREWS, President.

C. DENISMORE WYMAN, Treasurer.

THE TRADESMEN'S NATIONAL BANK, NEW YORK, December 19th, 1879.

A DIVIDEND OF THREE AND A HALF (3½) PER CENT. will be paid to the stockholders of this Bank on and after January 2d, 1880.

OLIVER P. BERRY, Cashier.

Mayflower Consolidated

GOLD AND SILVER MINING CO.,

AT IDAHO SPRINGS,

CLEAR CREEK COUNTY, COLORADO.

ORGANIZED UNDER THE GENERAL LAWS OF THE STATE OF NEW YORK.

STOCK FULL PAID AND UNASSESSABLE.

Capital Stock, - - - $1,000,000

100,000 SHARES, PAR VALUE $10.

The property is reported upon favorably by Profs. Wm. P. Blake, Hague, Vinton, and others.

The Mayflower Mine, one of the properties of the above-named Company, is in active operation, and has been opened by nearly 800 feet of Tunnels, Shafts, Levels, and Drifts, and through the entire workings a vein of pay ore is opened up. It is estimated that over 8,000 tons of ore have been already practically developed. Large steam hoisting works and the necessary buildings have been recently erected, to more thoroughly open up new levels at greater depth. In the opinion of the experts who have examined this mine, it is a fissure vein, which can be profitably worked to an indefinite depth, and it is considered one of the largest and most reliable mines in that section of the country.

The Colorado Central Railroad passes within a few hundred feet of the property and affords every facility for transportation of the product of the mine.

A limited number of shares of stock of this Company are now offered for sale at $4 per share. For prospectus and full particulars apply to

ASHTON & DOYLE,

101 Broadway,

where Subscription Lists are opened.

$10 to $1,000 invested in Wall St. Stocks make fortunes every month. Books, sent free, explaining everything. Address BAXTER & CO., Bankers, 17 Wall St., N. Y.

Commercial.

A GREAT BUSINESS MAN.

DAVID LEAVITT, probably one of the ablest business men (in his prime) ever known in New York, died on Tuesday last, at the residence of his son, Edward Leavitt, 33 West Nineteenth Street, aged 88. Mr. Leavitt was born in Bethlehem, Litchfield County, Connecticut, on the 29th of August, 1791. His father, whose name was also David, was a wealthy country merchant, of extraordinary ability and tact in all business matters. He was well and favorably known not only throughout Litchfield County, but in all that section of the state, and also in this city, where he had intimate business relations with a large number of the leading merchants and other prominent men of the time. His son David seemed to inherit all the special business traits of his father, and as he grew older manifested a restless desire for a larger field of action than that in his native town. His parents were earnest in their purpose to give him a liberal education, and young David was so far checked in his business aspirations as to be willing to go on with his studies and fit himself for Yale College. But when the time came for him to enlist in a four years' course in that institution, his natural business enthusiasm broke loose, and he soon persuaded his parents that it was best for him to go direct to New York. His instincts for traffic on a large scale, even while a clerk, were astonishing. He seemed, at once on his arrival in New York, to be well aware of his capacity for business, and, like a race-horse, only wanted a fair field and a clear track to show off to the best advantage his remarkable gifts. His great executive ability, his good judgment, his quick perception of the proper time to move and the exact moment to stop, astonished his employers. When once in business with David Lee, his cool and yet audacious movements at times made his partner and friends tremble with anxiety; but they found out, in the end, that he knew what he was about.

Mr. Leavitt had a good many brainless imitators, who, dazzled by his success, attempted to follow in his path; but, while now and then one succeeded, as in a game of chance, a large majority were wrecked. Before he was twenty-five years old he showed his wonderful pluck and energy in the following manner: The Columbian Government was engaged in a local war, and wrote to their agents here to have a vessel built, armed, and equipped. These agents were unwilling to undertake the task. Mr. Leavitt learned of the wishes of the Government and undertook the job. He built a vessel, interested the United States Government to such an extent that they assisted him in arming it, and he himself took command, arriving safely at Caraccas. He returned home on a man-of-war, with $100,000 in his pocket and a draft on London for $100,000 more. This draft was not paid at once, and Mr. Leavitt made then no special effort to collect it. It was afterward paid, however, principal and interest.

Mr. Leavitt was married, in 1814, to Maria Clarissa Lewis, a most estimable lady, belonging to a well-known family of Goshen, Conn.

In 1823 a man named Noyes and others had begun in a small way the manufacture of white lead in Brooklyn, and Mr. Leavitt had from time to time advanced them money. Fearful, at last, that he might not be repaid, he undertook the management of the white-lead works himself, and in 1825 the Brooklyn White Lead Company, still in active operation, having a factory in Brooklyn and an office in Maiden Lane, was incorporated. Associated with him in the Lead Company were the well-known old Brooklynites, Augustus and John C. Graham. In this business he made a large amount of money, estimated at from twenty-five to fifty thousand dollars per year.

In 1823 he moved to Brooklyn, and soon after built a house for himself at the corner of Sand and Washington Streets, which is still standing. About this time he was chosen president of the Fulton Bank, in this city, and exposed the famous Jacob Barker conspiracy, directed against the bank. Later on he undertook the management of and, in fact, purchased the ferry to New York (now Fulton Ferry). He was induced to part with his interest, owing to a cry raised against monopolies. He became about the same time a trustee of the then village of Brooklyn, and was a large property owner in the neighborhood of the Heights, where he soon built himself another house, now owned and occupied by Henry C. Bowen. In 1838 he became president of the American Exchange Bank of this city, and was practically its chief founder. During his presidency this bank and other people in New York held Illinois bonds, a portion of which depended for payment on the completion of the Illinois Canal. But the prospect of the completion of the Canal became so poor that the bonds sank to very low figures. The state sent agents abroad to borrow money and save the credit of the state; but without success. David Leavitt undertook the job. He went to England, pledged his personal credit with English bankers, obtained the money, went out to Illinois, and the bonds were subsequently paid, principal and interest.

Mr. Leavitt was at one time receiver of the North American Trust Company. His lawsuits growing out of that receivership had quite an important bearing on banking law in this state. During the hight of the great panic in 1857 he addressed an immense crowd from the steps of the American Exchange Bank, then in Wall Street. About 1858 he built a country house in Great Barrington, Mass., and his sons purchased places in the neighborhood. The main property is still in possession of his family. The place is remarkable for its beautiful situation, its old-fashioned picture gallery, containing the original of the "Battle of Monmouth," by Leutze, and the large barn built in connection with the farm belonging to the estate. He became president of the Housatonic Railroad, running through that country, and greatly improved the road.

Mr. Leavitt was an elder in the First Presbyterian Church in Brooklyn during the whole of the brilliant pastorate of Rev. Samuel H. Cox, D.D., and for some time later, or until his removal to Great Barrington. He was very liberal to the church, with which he was so long and intimately connected, and always liberal in providing every comfort and luxury for his family.

We could fill a page in relating many interesting anecdotes showing the peculiar traits of Mr. Leavitt.

He once purchased an entire cargo of tea belonging to the first John Jacob Astor, who sent for him, to inquire as to his means of payment. Mr. Leavitt replied—as he was afterward fond of relating—by producing Mr. Astor's notes, which he had bought in the market, for the special purpose of meeting this demand.

Wall Street bankers never attempted more than once to get the advantage of David Leavitt, or the great and popular institution with which he was connected. The history of his movements with several rival corporations, who were jealous of his great abilities, would be very interesting and instructive reading. He taught several bank presidents to mind their own business, and let him and the American Exchange Bank severely alone. He shortly convinced them that he carried more guns than the whole of them put together.

David Leavitt was, indeed, king among the bankers of his day. A man once said that he would rather have David Leavitt's old coat in any Wall Street bank than one-half of the bank presidents in the city.

Mr. Leavitt was extremely popular with all the patrons of his bank. But, if he could help it, he would have none but square business men as its patrons. He was quick to see who were good and reliable, and as quick to say No to all he deemed unworthy of trust. He was fond of aiding young business men; would cheerfully take them by the hand, give them good advice, and send them away with both money and smiles. He always took pains to find out about the integrity of the men who came to him or to his bank for favors. No amount of veneering or outside show could deceive him. He was as quick as lightning to turn the cold shoulder to all who tried to sail under false colors; and he was equally quick to grasp the hand of a worthy man, however plain his garb or small his means. Many a merchant in trouble went to him for advice, and always found him ready to give it.

When Henry Clay was nominated for the Presidency, Mr. Leavitt was one of the most active and liberal members and supporters of the great Whig party. He called together a large company—the very *élite* of Brooklyn—and invited all to meet him on horseback and go to New York and join in the immense demonstration in honor of Mr. Clay. Just before the election Mr. Leavitt was chosen captain, and that splendid cavalcade made a most imposing appearance that day, creating the greatest enthusiasm on the whole line of the procession. It was, in fact, the great feature of that memorable occasion. Mr. Leavitt was a pronounced Abolitionist, although in no sense a prominent leader in that cause. He was equally pronounced against the late Rebellion, gave liberally to support our army, and boldly denounced all secessionists as hardly less than demons.

The writer, then a member of the firm of Bowen & McNamee, went to Mr. Leavitt for advice at the time of the great excitement in New York about the Fugitive Slave Law. A public meeting was to be held in Castle Garden. Papers asking for signatures to the call for the same were in circulation in all directions. Five thousand merchants, bankers, and other business men had eagerly given their signatures and their money to help on the movement. Bowen & McNamee refused to sign the call, and were at once threatened in the newspapers and otherwise with all sorts of damage. They were doing at the time a large amount of Southern trade, the loss of which, it was said by many, would bankrupt the concern. At this juncture it was deemed best to go to the American Exchange Bank, where the firm in question kept their only account, and ask Mr. Leavitt what was to be done. The following interview took place:

With trembling anxiety the following questions were asked, after Mr. Leavitt had said "Well, young man, what can I do for you?"

"Mr. Leavitt, you see there is a great excitement in the city, and that our firm has—"

"I know what you want," quickly responded Mr. Leavitt. "Don't you be afraid. Nobody will hurt you."

"But I cannot help being anxious, sir; for, if our business is all to be—"

"Do you want any money?" Mr. Leavitt, interrupting, said. "If so, you can have it."

"No, sir; but I want to know, Mr. Leavitt, if our refusing to sign the call for the Castle Garden meeting is going to affect our standing in this bank. That's what I want to know."

"*Bosh!*" said Mr. Leavitt; and then, laying down his pen and straightening himself up, said:

"Young man, you go home and attend to your business; tell your partners to keep cool; and when you want money, come to me, and *you shall have it.*"

Those kind words were better than gold at that important juncture and were never forgotten.

Mr. Leavitt came of a long-lived family, his mother having attained the age of ninety-seven years. His remarkable tenacity of life is a characteristic of all his immediate family, four of whom averaged over ninety years. His children now living are Mr. Edward Leavitt, Mr. Henry S. Leavitt (both of New York), Mr. David Leavitt, of Dresden, Germany, and Mrs. Fisher Howe, of Brooklyn.

The funeral of Mr. Leavitt was held in the First Presbyterian Church, in Brooklyn, on Tuesday afternoon. The pastor, Rev. Charles Cuthbert Hall, conducted the solemn services. Rev. R. S. Storrs, D. D., made a most impressive address, which was listened to with profound attention. It was full of facts and interesting statements in regard to the deceased. A large number of leading and well-known citizens were present to pay their last tribute of respect to one of the ablest, noblest, and most influential men that ever lived in Brooklyn.

DRY GOODS.

THE past week has been quiet in nearly all branches of the dry goods trade. There were but few buyers in the market, and, except some large "closing-out" sales, the movement was confined to the shipping of goods on account of previous orders.

COTTON GOODS were in moderate demand for new business.

The exports of domestic cottons from this port for foreign ports for the week ended December 30th were as follows:

	Value.	*Pkgs.*
For the week	$18,397	1,480
Previously reported	6,653,747	130,172
Total for 1879	$6,672,144	131,652
Same time in 1878	7,850,590	115,539
Same time in 1877	6,962,575	102,490
From Boston for the week	$11,977	222
Previously reported	986,907	18,445
Total for 1879	$998,884	18,667
Same time in 1878	1,152,900	20,907
Same time in 1877	1,713,979	30,365
From New York and Boston, 1879	6,670,828	150,319
From New York and Boston, 1878	9,652,560	136,516
From New York and Boston, 1877	8,676,947	132,795

Brown and bleached shirtings and sheetings were quiet, except for deliveries on back orders. Prices were firm on all grades.

Cotton flannels were in moderate demand and Ellerton makes were advanced 5 per cent.

Cottonades were quiet.

Corset jeans were in fair request and steady.

Colored cottons were in limited movement, but all makes were very firm.

Print-cloths were fairly active and unchanged.

Prints were in fair request for shirtings, solid blacks, and colors. Dark fancies were quiet.

Ginghams were dull, though prices were firm and stocks are almost nominal.

DRESS GOODS were in light reassorting demand for both cotton and worsted fabrics.

WOOLEN GOODS were generally quiet. Stocks are very moderate and prices continue very firm. Low and medium-grade fancy cassimeres were decidedly quiet, outside of deliveries. Better qualities seem in moderate demand, but are largely sold up. The same remarks apply to cheviot suitings. In worsted coatings there was but little doing, all the leading makes still being under the control of previous orders. Some inquiry has been shown for small lots of rough-faced and fancy-backed overcoatings, but in cloakings and repellants there is very little movement beyond deliveries. Satinets are less active, though in moderate demand. Kentucky jeans and doeskins are quiet, but very firm. Moderate orders were placed for some makes and shipments on previous account were important in the aggregate. The demand for flannels and blankets is moderate and much less urgent than a few weeks ago. Supplies, however, are to a large extent nominal and prices remain very firm.

FOREIGN DRY GOODS were in small request. Stocks are too light to have caused any special action on the part of jobbers, for the purpose of closing out any surplus, though there are a few exceptions to this rule. Buyers were few during last week,

and they have only taken sufficient to meet actual requirements.

The imports of foreign dry goods at this port for the week amount to $1,881,488, showing an increase of $118,575 as compared with last week and $105,069 increase as compared with the corresponding week last year. The total of goods marketed for the week is $1,353,077, or $28,411 less than the imports.

WEEKLY DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT AND EVERY CONSUMER IN THE UNITED STATES.
MONDAY EVENING, January 5th, 1880.

GINGHAMS.

Amoskeag	9	Mohawk	9
Bates	8½	Renfrew	10½
Glasgow	8½	Cumberland	—
Gloucester	9	White M'f'g Co	9
Lancaster	9½	" " Fancy	9

PRINTS.

Albion	7½	Manchester	7
American	7	Merrimack, D	—
Allen's fancy	7	Mallory	7½
Arnold's	7	Oriental	7½
Cocheco	7	Pacific	—
Dunnell's fancy	7	Richmond's	—
Freeman	6½	Simpson's solid blk	7½
Garner's	7	Sprague's	7
Gloucester	7	Southbridge	7
Hartel	7	Washington	7
Hamilton	7	Wamsutta	—

BROWN SHEETINGS AND SHIRTINGS.

Agawam, F	36	7½	Laconia	8-4	22
Atlantic, A	36	9	"	9-4	24
" D	36	7½	"	10-4	27
" H	36	8½	"	11-4	30
" P	37	7	Massachusetts:		
" LL	36	6½	BB	36	7½
" V	31	7½	" E	33	6½
Appleton, A	36	9	" C	30	—
" XX	36	7½	" Stand	36	9
" R	36	8	Medford	36	—
Augusta	36	—	Nashua, fine O		8
"	33	—	" R		8½
" A	27	—	" E	40	9½
Broadway	36	—	" W	48	13½
Bedford, R	30	6	Newmarket, K	30	—
Boott, C	34	7½	" G	36	7½
" FF	36	8½	" RR	36	8
" E	30	—	Pacific, Extra	36	9
" S	39	7	" H		—
Continental, C	36	8½	Pepperell	7-4	20
" D		9½	"	8-4	23
Conestoga, D		7	"	9-4	24
" G	30	7½	"	10-4	27
" S	33	8	"	11-4	30
" W		8½	"	12-4	35
" AAA		—	Pepperell, E fine	39	8½
Dwight, X	30	6½	" R	36	8
" Y	33	7	" O	33	7½
" Z	38	7½	" N	30	7
Exeter, A	36	7½	Pequot, A	36	9
" S	33	7½	" B	40	10
Ellerton, W8	10-4	27½	"	45	14
Great Falls, E	36	8½	Pittsfield, A	36	7
" S	33	6½	Pocasset, C	36	8½
Harrisburg, A	36	8½	" O	30	7½
" B	33	7½	"	40	9½
Indian Head	36	9	Stark, A	36	8
"	30	8	" AA	36	9
"	40	12½	Utica	36	10½
"	48	14	" heavy	40	11
Indian Orchard:			"	78	32½
RR	30	8	"	86	35
" NN	33	7½	Wamsutta, ST	50	—
" EE	36	8	"	59	22½
" AA	40	8½	"	79	32½
Lyman, E	36	8	"	89	35
Lawrence, LL	36	7½	"	99	37½
" Y	36	7½	"	108	40
" XX	36	8½	Wachusett	36	9
" XXX	40	10	"	30	8
Langley, A	36	9	"	40	12½
"	7-8	7½	"	48	14
Laconia, O		8½			

BLEACHED SHEETINGS AND SHIRTINGS.

Androscoggin:			Hope	36	9
L	36	10	Indian Orchard		—
" AA	36	11	" DW	36	10
Allendale	6-4	19	Laugdon, 76	36	10½
"	7-4	21	Lonsdale	36	10
"	8-4	23	" Cambric	36	13
Bartlett, A	36	9	Masonville	36	10½
" 1	33	7½	Nashua, E	36	10
Ballou & Son	36	8½	" P	42	12½
"	33	7½	" W	45	13½
Bay Mills	36	9½	Newmarket, H	36	—
Blackstone, AA	36	—	N. Y. Mills	36	13
Boott, R	24	6	" Ladies' w'r	36	—
" G	32	6½	Pepperell	6-4	20
" E	36	8	"	7-4	22
" B	36	7½	"	8-4	24
" S	36	7½	"	9-4	27
Cabot	7-8	8½	"	10-4	30
"	4-4	9½	"	11-4	35
"	9-8	11½	Pequot	5-4	15
"	5-4	12½	Slaterville	33	6½
Canoe	27	5½	Tuscarora, XX	36	12½
Clinton, A1		10	Utica	35	10½
Dwight, D	40	15	" ex. heavy	36	11
" Star S	36	9½	"	5-4	20
" Anchor	36	10½	"	6-4	22½
Fearless	36	9½	"	8-4	32½
Fruit of the Loom:			"	9-4	35
	36	10½	"	10-4	37½
" "	33	9½	" heavy	100	40
" "	42	13	" Nonp	36	13½
Forestdale	36	10	White Rock	36	10
Green, G	36	8½	Wamsutta:		
Gold Medal	36	9	OXX	36	13
"	33	8	" cambric	36	13½
Great Falls, Q	36	10	" d'ble warp		13
" S	31	7	Wauregan, 100s	36	13
" M	33	7½	" shirt cotton		12
" A	33	7½	" No. 1	36	11
Hill's Semp. Idem:			" cambric		12
	33	9	Whitinsville	36	9½
" "	36	10	"	33	8½
" "	42	12	Williamsville:		
" "	45	13	A1	36	12

BROWN DRILLS.

Appleton	9	Langley, B	14 8½
Augusta	—	Massachusetts, D	9
Boott	9	" G	8
Laconia	9	Pepperell	9
Lyman, R	9	Stark, A	9

STRIPES.

American	9 @10½	Lewiston, A	— @—
Amoskeag	10½@11½	Otis, BB	— @10
" fancy	— @11½	Thorndike, A	— @12
Columbian	— @ 9½	" B	— @11
Hamilton	— @12½	Uncasville, A	10 @11

TICKINGS.

Amoskeag, ACA	18	Hamilton, BT	13½
" " 4-4	21	" D	11½
" A	16	Methuen, AA	16
" B	15	" ABA	18
" C	14	Pemberton, AA	15
" D	13	" B	13
" E	12½	" E	11
" F	12	Swift River	9½
Cordis, AAA	32 1b	Thorndike, A	10½
" ACE	32 16½	" B	10½
" No. 1	32 16½	Willow Brk., No. 1	—
Palmer	8½	York	32 17
Pearl River	17	"	30 14½
Lewiston, A	36 18		

CORSET JEANS.

Amoskeag	8	Kearsarge sateen	9
Androscoggin sat.	9½	National	7½
Canoe River	7	Naumkeag sateen	9½
Clarendon	7	Pepperell	9½
Indian Orch. Imp.	8	Rockport	8½
Laconia	8½	Manchester	—

DENIMS.

Amoskeag	17	Otis, BB	14
Boston	—	Pearl River	16½
Col'mb'n h'y bro.	17	York	16
" XXX brn.	17	Warren, AXA	15
Everett	16	" BB	14
Otis, AXA	15	" CC	13
" CC	13	Gold Medal	9½

CHECKS.

Caledonia, XX	12½	Park Mills, No. 60	13
" X	11	Prodigy	13
Economy	11½	Old York	13
Far & Mnrs, No. 5	10	York, I	12½
" No. 6	11	" AA extra	15
Park Mills, No. 50	11		

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Mention THE INDEPENDENT when writing.

Weekly Market Review.

(For the week ending Friday, Jan. 2d, 1880.)

GROCERS' MARKET.

COFFEE.

Rio, Good, Ordinary, to Choice	14 @20
Santos, Choice to Best	16 @20
Padang	24½ @27
Mocha	26 @27
Maracaibo	16 @20
Laguayra	16 @18

TEA.

Hyson	30 @50
Young Hyson	28 @80
English Breakfast	30 @75
Uncolored Japan	30 @55
Oolong	29 @75

SUGAR.

RAW.—Fair to prime Cuba	8⅛@ 9⅛
HARD.—Cut Loaf	10⅛@ 10½
Crushed	— @ 10⅛
Powdered	9⅛@ 12
GRANULATED	9⅛@ 9½
WHITE.—Standard A, Grocers'	9⅛@ 9⅜
Steam Refined A	9 @ 9⅛
Extra C	8⅞@ 9
YELLOW.—Coffee C	8⅛@ 8½
Other grades	7½@ 8⅛

MOLASSES.

CUBA, Grocery Grades	nominal.
" Boiling Grades	28 @30
NEW ORLEANS, New Crop, Fancy	— @50
" " " Good	43 @48

FISH.—We quote: No. 1 Shore, $23@$24; No. 2 do., $7.50@$8; No. 3 do., $5.50@$6; and do. Nova Scotia, $5.25@$5.50. Codfish, $5.50@$6 for George's and $4.75@$5 for Bank. Box Herring, 18@23 cents for Scaled and 15@18 cents for No. 1.

SALT.—Agents' quotations are: for Ashton's Liverpool Fine, $2.50 per sack; Higgins's, $2.40; Phœnix, $2@$2.25; Deakin's, $1.30; Washington's, $1.30; Evans's, Worthington's, Marshall's, and Virden's, $1.15@$1.25; other brands, $1.00@$1.15; Liverpool Ground, 65@75 cents; Mediterranean, 30 per bushel; Inagua, 35; Lisbon, 22@25; and Cadiz, 25; all less 2½ per cent. cash.

GENERAL MARKET.

ASHES.—We quote 4½@4¼ cents for Pot and 5½@6½ for Pearl.

FLOUR.

Sour Extras	$3 80 @ $5 75
No. 2	4 60 @ 5 20
Superfine	5 50 @ 5 85
State Extra Brands	6 10 @ 6 20
State Fancy Brands	6 25 @ 6 40
Western Spring Wheat Extras	6 10 @ 6 25
Minnesota Clear	6 60 @ 7 15
Minnesota Straight	6 75 @ 7 95
Minnesota Patents	7 40 @ 9 25
Winter Wheat Seconds	6 20 @ 6 35
Good to Choice S. W. Extras	6 25 @ 6 35
Ex. Amber, Ind., O., and Mich.	6 75 @ 7 10
Ohio, Ind., and Ill. Superfine	5 50 @ 5 85
Ohio Red Hoop Ex. (Shipping)	6 20 @ 6 35
White Wheat Ex., Ohio, Ind.	6 75 @ 7 10
Double Extras, Ohio, Ind	7 25 @ 7 80
St. Louis Single Extras	6 75 @ 7 15
St. Louis Double Extras	7 25 @ 7 40
St. Louis Triple	7 75 @ 8 40
Genessee Extra Brands	6 75 @ 7 15
Winter Wheat, Patents	7 70 @ 9 25
White Wheat, Michigan	6 75 @ 7 15
City Mills, for West Indies	6 75 @ 7 20
City Mills, for Europe	6 15 @ 6 20

SOUTHERN FLOUR.

No. 2	$4 55 @ $5 20
Balt., Alex., and Georgetown	5 35 @ 6 80
Richmond	6 80 @ 8 25

RYE FLOUR.

State	$5 25 @ $5 85
Pennsylvania	5 00 @ 5 35

CORN MEAL.

Western	$3 75 @ $3 15
Brandywine	3 00 @ 3 35
Prize Medal	— — @ 3 15

WHEAT.

White	$1 50 @ $1 60
Amber	1 58 @ 1 60
Red Winter	1 50 @ 1 60
Milwaukee, Spring	1 41 @ 1 48
Spring	1 41 @ 1 48

CORN.

Mixed	— 61 @— 65
Ungraded	— 61 @— 64
Yellow	— 64 @— 66
White	— 67 @— 68

OATS.

White	— 49½@— 53½
Chicago	— 50 @— 50½
New York	— 48½@— 50½
Ungraded	— 48½@— 50½

BEANS AND PEAS.

Mediums	— —@ 1 55
Marrows	1 60 @— —
Pea	1 75 @ 1 80
White Kidney	2 00 @— —
Red Kidney	— —@ 1 85
Black	1 80 @ 1 85

PORK.

Mess, New	$12 50 @$13 75
Extra Prime	10 00 @ 10 50
Family	13 00 @ 13 50

BACON.

Western	$7 25 @$7 70
City	7 30 @ 7 75

CUT MEATS.

Smoked Hams	—10 @— 10½
Smoked Shoulders	— 6 @— 6½
Smoked Strips	— 7 @— 8½

LARD.

Western, per 100 lbs	$7 80 @— —
City	7 75 @ 7 80
Refined	8 00 @ 8 40

WOOL.

American X to XXX	42@55
Pulled	30@37
California	18@36

COUNTRY PRODUCE MARKET.

BUTTER.

State, Creamery, fair to choice	28 @36
State, pails and tubs, prime to fancy	26 @29
State, tubs, inferior	19 @20
Western, Creamery, fair to fancy	28 @36
Western, Dairy, choice to fancy	21 @25
Western, Factory, fair to good	15 @22

CHEESE.

State, Factory, fancy	13 @13½
State, Factory, good to fine	11 @12½
State, Dairies	9½@12½
Western, Factory, choice	11 @12½
Western, Factory, fair to prime	6 @13

EGGS.

Long Island, New Jersey, and near-by	25 @26
State and Pennsylvania	23 @24
Western and Canadian	17 @23

POTATOES.

Rose	$1 75 @2 00
Peerless	1 00 @1 25
State Rose	1 50 @2 00

FRUIT.—DOMESTIC GREEN.

Apples, Winter, mixed lots, per bbl	1 50 @ 2 50
Apples, Baldwins, choice, per bbl.	2 50 @ 2 75
Apples, Greenings	2 25 @ 2 50
Cranberries, Jersey, fair to good, per crate	1 75 @ 1 87
Cranberries, Jersey, fancy	1 87 @ 2 00
Cranberries, Cape Cod, choice to fancy, per bbl	7 25 @ 8 00
Cranberries, Cape Cod, common to good, per bbl	6 25 @ 7 00
Cranberries, Cape Cod, sound, light colored	5 00 @ 6 00

FRUIT.—DOMESTIC DRIED.

Apples, Sliced, State	7 @ 8½
Apples, Western	7 @ 8½
Apples, Southern	6½ @11
Peaches, Pealed	9 @13
Peaches, Unpeeled	5½ @ 8½
Blackberries	9 @10
Plums	16 @18

GUANO AND FERTILIZERS.

	Per Ton
Guano, Peruv'n, rectified, 9.70 p.c.	69 00@70 00
" " " 3.40 "	51 00@52 00
Guano, Standard or Guanape (2,240 lbs.)	53 00@54 00
Lister Bros. Standard Superphosphate of Lime	37 00@40 00
Lister Bros. Am. Dissolved Bone	32 00@35 00
" Bone Flour	56 00@59 00
" Bone Meal	54 00@56 50
" Ground Bone	31 00@63 50
" Crescent Bone	27 50@30 00
Matfield Fertilizers (in lots less than car-load)	50 00
Matfield Fertilizers (car-load lots)	45 00
Soluble Pacific Guano	45 00
Bone, ground fine, average	26 00@30 00
" dissolved, high grade	25 00@28 00
German Potash Salts, per ton	15 00@18 00
Plaster, per ton (2,000 lbs.)	7 50@ 8 00
Muriate of Potash (80 p. c.), per 100 lbs	3 00@ 3 25
Sulphate of Ammonia, per 100 lbs.	4 25@ 4 50
Dried Blood, per ton	40 00@45 00
Chas. H. North & Co., Animal Dust Fertilizer	35 00

DAVID W. LEWIS & CO.,

85 Broad Street,

CORNER SOUTH WILLIAM STREET, NEW YORK,

SOLICIT THE CONSIGNMENT OF

BUTTER FROM CREAMERIES AND FARM DAIRIES.

Cash advances made on arrival of property here and accounts of sales rendered promptly. Mark goods and address letters

DAVID W. LEWIS & CO., 85 Broad St., N. Y.

THE GREAT AMERICAN TEA COMPANY

31 & 33 Vesey St.

P. O. Box 4235, NEW YORK.

Stores, Hotels, Restaurants, Club consumers will find to send Postal Card address, and get the

Boarding Houses, Agents, and large R to their interest to the above advantageous latest terms.

N. B.—Beware of Imitators.

NO HUMBUG.

Insurance.

AN IMPORTANT CRISIS.

THE first of a new year has come, and it becomes necessary to draw attention once more to the mismanagement of the Mutual Life Insurance Company

Rumors, which we shall take pains to investigate, reach our ears that unsuspecting persons who insured their lives in the Mutual Life a year ago, under the solemn promise that they should have two years' extra rebate of 30 per cent., besides the regular dividends of the Company, are now in some cases refused the dividends altogether at the beginning of the second year.

It is rumored, too, that differences exist among the trustees of the Company and its officers as to the payment of cash surrender values and as to the payment of dividends on paid-up policies.

These are all vital questions, and we must, in the interest of our readers, thousands of whom hold policies in the Company, thoroughly probe them.

We shall feel gratified for any authoritative information on any of these points, and on others pertinent to the management of the Mutual Life; but will receive nothing not vouched for, nor will we be the mouthpiece of persons having individual grievances to air disconnected with life insurance.

The annual statement of the Mutual Company will soon be published, and, unless the facts are so adroitly concealed (as has heretofore been the case) that the public cannot immediately get at the truth, we expect to be able to demonstrate the accuracy of the assertions we have made in the past on the gross mismanagement of this Company.

The Company has been frittering away its strength, through bad investments and the improper reduction of rates for insurance, and a true exhibit of its affairs must demonstrate this fact, in a greater or less degree.

The question as to whether dividends will be declared on the policies issued at reduced rates is also a vital one and needs the closest scrutiny by the policyholders. If a dividend is made (being unearned), it must be taken from the surplus of the old policyholders, and we shall expect to see those prominent gentlemen who have heretofore championed the rights of the policyholders interfere again in their behalf.

After so much vacillation and so many mistakes, from which the officers have been forced to retreat, we can hardly expect that they will hesitate to inflict a new wrong on those whose interests have been entrusted to them, if by so doing their personal ends can be served.

This is, therefore, the time for the policyholders to move, and by their moral influence to prevent further mischief.

We know of what we are speaking, and the fathers of families who have policies in the Mutual Life will never have cause to complain that THE INDEPENDENT has not warned them in time.

The Mutual Life Insurance Company is not by any means insolvent. In the hands of prudent, honest, and sagacious men, it can still be placed in a very high position; but the bad judgment (call it by no worse name), coupled with obstinacy, if not checked by the Trustees, threatens to ruin the hopes of many who now place confidence in the institution, and the only way to control this persistence in wrong is by giving encouragement to those among the Board of Trustees who are independent and who desire to see the rights of policyholders protected.

ECLECTIC LIFE INSURANCE COMPANY.

THIS defunct institution has been in the hands of Mr. Philo T. Ruggles, receiver, No. 59 Liberty Street, New York, some seven or eight years. His statement in regard to its present condition and prospects, as lately given to *The Herald*, is a very sad one indeed. It is as follows:

"I can only say, first, substantially the only assets of this company consisted in three mortgages, amounting to about $100,000, in the hands of the superintendent of the insurance department. In the beginning of my administration I made every effort to secure the control of those mortgages, to the end that I might foreclose them promptly and secure the fund. In doing this, I have expended and caused to be expended upward of $1,000 of my own money in necessary expenses, for which I am not yet reimbursed, and the court has held that I am not entitled to any compensation; but the Court of Appeals finally decided that the duty of conserving and distributing this fund devolved upon the superintendent, and not upon the receiver. Second, thereupon Mr. Chapman (then superintendent) promptly placed those securities in the hands of Attorney-General Pratt for foreclosure. His deputy, Mr. Fairchild, was placed in charge. Nothing was done until Mr. Fairchild came to the office as attorney-general—a period of a month or two. Foreclosure suits were commenced within the first six or eight months of his term. One of the parcels of property has been sold at a loss of nearly thirty per cent of the face of the mortgage. I am informed that the other two suits are not yet even tried, though two full terms (six years) are now passed. I have repeatedly offered to assist the attorney-general in in these matters, and am sure that the suits might have been tried within one year at furthest. Third, I am advised that, while I was thus wholly absolved from responsibility for the fund itself, by the action of the Court of Appeals, it was, nevertheless, my duty to see to it that the rights of the policyholders in this fund were ascertained and declared. This I have done. The final judgment was entered long ago—something more than eighteen months since. In accomplishing these results, I have been aided by the council for policyholders and by the representatives of the attorney-general in New York who had charge of that particular matter. I take this opportunity of acknowledging the prompt assistance afforded by Mr. Smyth, the present superintendent, and by Mr. McCall, his deputy. The delay in closing this estate arises wholly from the failure to realize on the mortgages. This delay is greatly to be regretted, because of the decline in real estate, and consequent loss to the policyholders; but for this result I quite decline to accept any responsibility. I have kept counsel for policyholders advised of the situation, so far as I know it, and believe that those who have taken the trouble to keep themselves informed upon the subject are quite satisfied that I have done all I can do to help their clients.

"PHILO T. RUGGLES.

"NEW YORK, Dec. 20th, 1879, No. 59 Liberty Street."

Now, if the above statement is true—and we do not doubt it—we think the late attorney-general of this state deserves the severest censure. He evidently has not understood his business, or, if he has, he has been too lazy or too indifferent to attend to it. We have not the honor of his acquaintance; but we think the aforesaid "attorney-general" is better fitted to give counsel to the ring-masters of almost any political party than to attend to the interests of the poor widows and orphans who are suffering for the want of the bread, fuel, and clothes which could be bought with a *small* dividend from the dead carcass of the Eclectic Life Insurance Company.

THE *Insurance Age* evidently thinks, as we do, that the affairs of the Mutual Life Insurance Company should be thoroughly looked into. It says:

"Shall not the Mutual Life Insurance Company be examined? Not by the Insurance Department of this state alone—for that would mean a half million of dollars to the corrupt politicians; but, perhaps in conjunction with it, by experts, who will know where to look for facts and with honesty and courage enough to report them when found."

Mutual Benefit

LIFE INSURANCE COMPANY,

NEWARK, N. J.

INCORPORATED 1845. PURELY MUTUAL.

Assets, Jan. 1st, 1879 (par values)	$33,470,782 28
Liabilities (Mass. Standard)	31,113,357 63
Surplus, including dividends of 1879	$2,357,424 65
Surplus on New York Standard (market values)	$5,997,161 18

DIRECTORS.

Lewis C. Grover, Henry McFarlan, J. B. Pearson, Joseph A. Halsey, B. C. Miller, E. A. Strong, Amzi Dodd, O. L. Baldwin, Theodore Macknet, P. T. Frelinghuy-sen, William Clark, Edward H. Wright

OFFICERS.

LEWIS C. GROVER, *President.*
B. C. Miller, *Treasurer.* J. B. Pearson, *Vice-President.*
E. A. Strong, *Secretary.* B. J. Miller, *Actuary.*
H. N. Congar, *Adjuster.* F. H. Teese, *Counsel.*

1829. Charter Perpetual. 1879.

FRANKLIN FIRE

Insurance Comp'y of Philadelphia.

Capital	$400,000 00
Insurance Reserve	1,991,982 90
Unpaid Losses and Dividends	71,379 70
Net Surplus	960,476 32
Total Realized Assets (Jan 1, 1879)	$3,363,218 92

EZRA T. CRESSON, Secretary. ALFRED G. BAKER, President.

NIAGARA

Fire Insurance Company,

201 BROADWAY, NEW YORK.

Cash Capital,	$500,000
Reserve for reinsurance,	323,183
Reserve for all other Liabilities,	51,455
Net Surplus,	455,012
Cash value of assets, Jan. 1, '79.	$1,329,650

H. A. HOWE, President.
P. NOTMAN, Vice-President and Sec'y.

THE CONTINENTAL

LIFE Insurance Co., OF HARTFORD CONN.
ASSETS, $3,423,783.16
SURPLUS, $379,602.61.
JAS. S. PARSONS, President.
A. S. WINCHESTER, Vice-President.
R. E. BEECHER, Secretary.

32d SEMI-ANNUAL STATEMENT OF THE TRAVELERS INSURANCE CO.

Hartford, Conn., January 1st, 1880.

ASSETS.

Real estate	$735,011 87
Cash on hand and in bank	358,855 01
Loans on bond and mortgage, real estate	2,015,522 91
Interest on loans, accrued but not due	51,015 37
Loans on collateral security	3,200 00
Deferred Life premiums	49,360 41
Premiums due and unreported on life policies	34,122 35
United States Government bonds	277,150 00
State, county, and municipal bonds	348,380 00
Railroad stocks and bonds	489,250 00
Bank stocks	607,662 50
Hartford City Gas Light Co. stock	18,100 00
Adams Express Co. stock	52,500 00
Total Assets	**$4,955,990 42**

LIABILITIES.

Reserve, four-per-cent., life department	$3,199,438 80
Reserve for reinsurance, accident department	268,694 66
Claims unadjusted and not due and all other liabilities	196,406 00
Total liabilities	**$3,659,539 46**
Surplus as regards policyholders	**$1,296,450 96**

STATISTICS FOR THE YEAR 1879.

LIFE DEPARTMENT.

Number of Life Policies written in 1879	1,711
Whole number of Life Policies in force	11,352
Amount Life Insurance in force	$18,182,132 00
Total claims paid in Life Department	$1,395,517 92

ACCIDENT DEPARTMENT.

Number of Accident Policies written in 1879	54,540
Cash Premiums received for same	$992,033 00
Gain in Policies over 1878	11,422
Gain in Premiums over 1878	$216,451 39
Whole number Accident Policies Written	572,525
Number Accident Claims paid in 1879	7,545
Amount Accident Claims paid in 1879	$395,678 30
Whole number of Accident Claims paid	41,594
Whole Amount of Accident Claims paid	$3,437,630 24
Total Losses paid both Departments	$4,833,148 16

JAS. G. BATTERSON, President.
G. F. DAVIS, Vice-President.
RODNEY DENNIS, Secretary.
JOHN E. MORRIS, Assistant Secretary.
GEORGE ELLIS, Actuary.
EDWARD V. PRESTON, Sup't of Agencies.
G. P. DAVIS, M.D., Medical Examiner.
J. B. LEWIS, M.D., Surgeon and Adjuster

NEW YORK OFFICE,
TRIBUNE BUILDING,
R. M. JOHNSON, Manager.

UNITED STATES

Life Insurance Company,

Nos. 261, 262, 263, and 264 Broadway cor. Warren Street.

INCORPORATED 1850.

CASH ASSETS,

$4,874,947.01.

The principal features of this Company are ABSOLUTE SECURITY, ECONOMICAL MANAGEMENT, and LIBERALITY TO THE INSURED.

All Forms of Life and Endowment Policies Issued.

JAMES BUELL, *President.*
C. P. FRALEIGH, *Secretary.*
GEO. H. BURFORD, *Actuary.*

Scottish Commercial

INSURANCE COMPANY.

HEAD OFFICE, GLASGOW, SCOTLAND.

F. J. HALLOWS, General Manager.

Fire Assets	$1,550,128 83
Liabilities	742,086 38

U. S. Branch Statement, Dec. 31st, 1878.

Assets	$626,743 96
Liabilities	386,562 87

U. S. Branch Office, 46 and 42 Pine St., New York.
F. W. CROWELL, *President Manager.*

HOME INSURANCE COMPANY OF NEW YORK.

Office, No. 119 BROADWAY.

FIFTY-SECOND SEMI-ANNUAL STATEMENT, SHOWING THE CONDITION OF THE COMPANY ON THE FIRST DAY OF JULY, 1879.

CASH CAPITAL	**$3,000,000 00**
Reserve for Reinsurance	**1,728,217 00**
Reserve for Unpaid Losses	**220,210 26**
Net Surplus	**1,179,594 48**
TOTAL ASSETS	**$6,128,021 74**

SUMMARY OF ASSETS

HELD IN THE UNITED STATES AVAILABLE FOR THE PAYMENT OF LOSSES BY FIRE AND FOR THE PROTECTION OF POLICYHOLDERS OF FIRE INSURANCE.

Cash in Banks	$92,422 67	Loans on Stocks, payable on demand (market value of Securities $216,367 00)	141,170 00
Bonds and Mortgages, being First Lien on Real Estate (worth $4,167,609)	1,926,236 64	Interest due on 1st July, 1879	55,178 23
United States Stocks (market value)	3,219,500 00	Balance in hands of Agents	163,595 68
Bank Stocks, " "	189,375 00	Real Estate	95,921 26
State and Municipal Bonds, market value	235,778 00	Premiums due and uncollected on Policies issued at this office	8,734 24
Total			$6,128,021 74

T. B. CREENE, EDW. H. AHERN, } Ass't Sec's. J. H. WASHBURN, Secretary. A. F. WILLMARTH, Vice-Pres. D. A. HEALD, 2d Vice-Pres. CHAS. J. MARTIN, President.

A Dividend of FIVE Per Cent. has been declared, payable on demand.

To Life Insurance Agents.

THE average annual new business of the Equitable Life Assurance Society of New York, amounting to $34,883,637, has been for the past eight years larger than that of any other company. This popularity is due: 1st. To its strong financial condition; 2d. To its promptness in the payment of death-claims and its refusal to resort in its settlements to mere technicalities; 3d. To the success of its Tontine Savings Fund method of assurance, under which holders of policies of the shorter Tontine terms are beginning to receive annual dividends, which reduce their premiums 70, 75, and 80 per cent. (With such results on policies with short Tontine terms, even better results are to be looked for with policies of the 10, 15, and 20-year terms.)

The Society has taken a further advance step by simplifying and liberalizing its policy contract, and by making all its policies incontestable for errors or omissions in the application after the policy has been in force for three years. In addition to all this, the success of the Equitable is largely due to the fact that *it appreciates the importance of giving its Agents in the field every legitimate facility for carrying forward their work.*

Assets, $36,000,000.
Surplus, 7,000,000.

Gentlemen of standing and experience, who can give evidence of ability and success in this business, are invited to write to or call upon MR. E. W. SCOTT, Superintendent of Agencies of the Equitable Life Assurance Society of the United States, No. 120 Broadway, New York.

HENRY B. HYDE, PRESIDENT.

JAMES W. ALEXANDER, VICE-PRESIDENT.

CONTINENTAL
(FIRE)
Insurance Company.

This Company conducts its business under the New York Safety Fund Law.

Offices Continental Buildings, { 100 Broadway, New York; Cor. Court and Montague Streets, and 106 Broadway, Brooklyn.

Gross Assets, January, 1879	**$3,327,771 74**
Cash Capital	**1,000,000 00**
Net Surplus	**1,038,422 27**
Reserve for Unearned Premiums	**1,066,384 91**
Reserve, representing other claims and undivided profits	**223,963 26**

INVESTED AS FOLLOWS:

United States Bonds at market value	$1,064,250 00
State and other Bonds and Stocks	340,674 50
Cash on hand	160,798 08
Demand Loans (on Stocks and Bonds, worth $381,317)	289,510 00
Mortgage Loans (on Real Estate, worth $1,007,125)	603,750 00
Real Estate, office buildings in New York and Brooklyn	600,000 00
Premiums due—unpaid and in course of collection	142,984 54
Interest and Rents accrued	25,809 92

GEORGE T. HOPE, President.
H. H. LAMPORT, Vice-President.
CYRUS PECK, Secretary.
C. TOWNSEND, Secretary A. D.
A. M. KIRBY, Secretary L. D.
JOHN K. OAKLEY, General Agent.
C. H. DUTCHER, Sec'y Brooklyn Department.

KNICKERBOCKER
LIFE INSURANCE CO.,
239 BROADWAY, NEW YORK.

***Assets,* - - - $6,000,000**
***Surplus, over* - 750,000**

SAVINGS BANK POLICIES A SPECIALTY

JOHN A. NICHOLS, President.
GEO. F. SNIFFEN, Secretary.
HENRY W. JOHNSON, Counsel.
CHAS. M. HIBBARD, Actuary.
ALLAN P. NICHOLS, Cashier.
JOHN B. POWELL, Manager of Agencies for New York State.

1825. *1879.*

THE PENNSYLVANIA
FIRE INSURANCE CO.,
OF PHILADELPHIA.

Cash Capital	**$400,000 00**
Reinsurance and all Liabilities	**785,025 16**
Surplus	**670,212 88**
	$1,855,238 04

JOHN DEVEREUX, President.
WM. G. CROWELL, Sec. JOHN L. THOMPSON, Ass't Sec

THE
MUTUAL LIFE
INSURANCE COMPANY,
OF NEW YORK.

OFFICE OF THE
ATLANTIC
MUTUAL INSURANCE COMPANY.

NEW YORK, January 23d, 1879.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1878.

Premiums received on Marine Risks from 1st January to 31st December, 1878	$4,009,309 47
Premiums on policies not marked off 1st January, 1878	1,848,697 36
Total Amount of Marine Premiums	**$5,858,006 83**
No Policies have been issued upon Life Risks; nor upon Fire disconnected with Marine Risks.	
Premiums marked off from 1st January, 1878, to 31st December, 1878	4,186,094 98
Losses paid during the same period	**$2,012,784 45**
Returns of Premiums and Expenses	**$859,960 58**

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank, and other Stocks	$10,086,756 00
Loans, secured by Stocks and otherwise	704,200 00
Real Estate and Claims due the Company, estimated at	619,084 50
Premium Notes and Bills Receivable	1,529,229 74
Cash in Bank	381,210 92
Total Amount of Assets	**$13,320,463 1**

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the fourth of February next.

The outstanding certificates of the issue of 1875 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and canceled.

A dividend of Thirty per cent is declared on the net earned premiums of the company for the year ending 31st December, 1878, for which certificates will be issued on and after Tuesday, the sixth of May next.

By order of the Board,
J. H. CHAPMAN, Secretary.

TRUSTEES.

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	JOHN ELLIOTT,
LEWIS CURTIS,	ALEXANDER V. BLAKE,
CHARLES H. RUSSELL,	ROBT. B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	GEORGE W. LANE,
GORDON W. BURNHAM,	ROBERT L. STUART,
FRANCIS SKIDDY,	JAMES G. DE FOREST,
WM. STURGIS,	FREDERICK CHAUNCEY,
ADOLPH LEMOYNE,	CHARLES D. LEVERICH,
JOSIAH O. LOW,	WILLIAM BRYCE,
WILLIAM E. DODGE,	WILLIAM H. FOGG,
ROYAL PHELPS,	PETER V. KING,
THOMAS F. YOUNGS,	THOMAS B. CODDINGTON,
C. A. HAND,	HORACE K. THURBER,
JOHN D. HEWLETT,	A. A. RAVEN,
WILLIAM H. WEBB,	WILLIAM DEGROOT,
CHARLES P. BURDETT,	BENJAMIN H. FIELD.

J. D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, 2d *Vice-President.*
A. A. RAVEN, 3d *Vice-President*

METROPOLE INSURANCE CO.,
OF PARIS.

Fully Paid Cash Capital, $1,000,000,

and the additional security to policyholders of $3,000,000 of stockholders' obligations and the rigid laws of France.

UNITED STATES OFFICES, BOSTON, MASS.
JOHN C. PAIGE, Resident Manager.

TRUSTEES IN BOSTON FOR THE UNITED STATES.
H. H. HUNNEWELL, Esq., of Messrs. H. H. Hunnewell & Sons.
GEO. M. BARNARD, Esq., of Messrs. Geo. M. Barnard & Co.
WM. P. HUNT, Esq., President Atlas National Bank and President of the South Boston Iron Co.

THIRTY-FOURTH ANNUAL REPORT
OF THE
NEW YORK LIFE
Insurance Company,
OFFICE Nos. 346 and 348 BROADWAY.

JANUARY 1st, 1879.

Amount of Net Cash Assets, Jan. 1st, 1878 - - - $34,452,905 29

REVENUE ACCOUNT.

Premiums received and deferred	$6,131,856 04	
Less deferred Premiums, January 1st, 1878	396,289 26	$5,725 566 78
Interest received and accrued	2,264,560 48	
Less interest accrued, January 1st, 1878	315,895 35	$1,948,665 13 — $7,674,231 91
		$42,127,137 20

DISBURSEMENT ACCOUNT.

Losses by death, including reversionary additions to same	$1,687,675 61	
Endowments matured and discounted, including reversionary additions to same	673,051 74	
Life annuities and reinsurances	231,005 29	
Dividends and returned premiums on canceled policies	2,288,674 25	
Commissions, brokerages, agency expenses, and physicians' fees	518,809 94	
Taxes, office and law expenses, salaries, advertising, printing, etc	417,358 78	
Reduction of values on United States and other stocks	88,635 00	
Profit and loss account	8,568 98	— $5,913,679 59
		$36,213,457 61

ASSETS.

Cash in bank, on hand, and in transit (since received)	$932,539 43	
Invested in United States, New York City, and other stocks (market value $15,415,105 34)	14,791,267 72	
Real estate	4,582,270 42	
Bonds and mortgages, first lien on real estate (buildings thereon insured for $12,860,000 and the policies assigned to the company as additional collateral security)	14,364,158 43	
*Loans on existing policies (the reserve held by the company on these policies amounts to $3,225,000)	621,984 96	
*Quarterly and semi-annual premiums on existing policies, due subsequent to January 1st, 1879	379,839 00	
*Premiums on existing policies in course of transmission and collection (estimated reserve on these policies, $590,000; included in liabilities)	146,834 75	
Agents' balances	88,036 91	
Accrued interest on investments to January 1st, 1879	306,295 93	— $36,213,457 61

* *A detailed schedule of these items will accompany the usual annual report filed with the Insurance Department of the State of New York.*

Excess of market value of securities over cost		623,837 62
CASH ASSETS, January 1st, 1879		**$36,837,295 23**

APPROPRIATED AS FOLLOWS:

Adjusted losses, due subsequent to January 1st, 1879	$399,486 68	
Reported losses, awaiting proof, etc	180,993 39	
Matured endowments, due and unpaid	19,601 07	
Reserved for reinsurance on existing policies; participating insurance at 4 per cent. Carlisle net premium; non-participating at 5 per cent. Carlisle net premium	32,369,333 40	
Reserved for contingent liabilities to Tontine Dividend Fund, over and above a 4-per-cent. reserve on existing policies of that class	1,041,456 87	
Reserved for premiums paid in advance	14,987 18	— $34,025,858 59
Divisible surplus, at 4 per cent		2,811,436 64
		$36,837,295 23

Surplus, Estimated by the New York State Standard at 4 1-2 per cent., over $6,500,000 00

From the undivided surplus of $2,811,436.64 the Board of Trustees has declared a Reversionary Dividend to participating policies in proportion to their contribution to surplus, available on settlement of next annual premium.

During the year 5,092 policies have been issued, insuring $15,949,966.

Number of policies in force Jan. 1st, 1876, 44,661. Amount at risk, $126,132,119.
Number of policies in force Jan. 1st, 1877, 45,421. Amount at risk, 127,748,473.
Number of policies in force Jan. 1st, 1878, 45,605. Amount at risk, 127,901,887.
Number of policies in force Jan. 1st, 1879, 45,005. Amount at risk, 125,232,144.

Death-claims paid 1875, $1,524,815. Income from interest, 1875, $1,870,658. Divisible surplus at 4 per cent. January 1st, 1876, $2,490,656.
Death-claims paid 1876, $1,547,648. Income from interest, 1876, $1,906,950. Divisible surplus at 4 per cent. January 1st, 1877, $2,696,816.
Death-claims paid 1877, $1,638,128. Income from interest, 1877, $1,867,457. Divisible surplus at 4 per cent. January 1st, 1878, $2,664,144.
Death-claims paid 1878, $1,687,676. Income from interest, 1878, $1,948,665. Divisible surplus at 4 per cent. January 1st, 1879, $2,811,436.

TRUSTEES.

MORRIS FRANKLIN,	JOHN MAIRS,	WILLIAM A. BOOTH,	EDW. A. WHITTEMORE,
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Old and Young.

THE DEAD BIRD.

Found upon the snow, which was stained with its blood from a gun-shot wound.)

BY R. P. SHILLABER.

The sportsman's cruel art
Has pierced thy little heart,
Pretty bird,
And on the wintry snow
In death thou'rt lying low,
A spectacle of woe,
Pretty bird.

What harm could'st thou have done—
What wrong to any one,
Pretty bird,
That thou art bleeding there,
In the cold, biting air,
With none for thee to care,
Pretty bird?

While other birds have fled,
Thy presence joy hath shed,
Pretty bird;
Amid the season drear
Thy note hath given cheer,
Delighting many an ear,
Pretty bird.

The bitter, freezing blast
Hath o'er thee harmless passed,
Pretty bird;
But man, more cruel far
Than frosty tempests are,
Has quenched thy vital star,
Pretty bird.

Perhaps a nesty home
Is waiting thee to come,
Pretty bird;
Perhaps thy loving mate
May sit disconsolate,
Unknowing of thy fate,
Pretty bird.

Thy trust and confidence
Should have been thy defense,
Pretty bird;
But manhood is disgraced,
Whose act in this is traced,
Which shows thy trust misplaced,
Pretty bird.

Oh! hateful was the shot
Which closed thy harmless lot,
Pretty bird.
It makes us grieve to see
That, through man's cruelty,
Such misery may be,
Pretty bird.

GEN. ADAM ENGELHEART.

A NEW YEAR'S STORY.

BY THE REV. WILLIAM M. BAKER,
AUTHOR OF "THE NEW TIMOTHY."

AMONG my oldest and most intimate friends is Mr. William H. Sanderson, wholesale dry goods merchant on Chambers Street, New York. He told me a story, not long ago, which so instructed, as well as interested me that I cannot refrain from repeating it. To understand what I am about to tell, however, you should know that my friend, Mr. Sanderson, is out of the ordinary run of men. He has a broad, ruddy, wholesome countenance, in which good humor and yet firmness are depicted in every line. Somehow he always looks as if he were in a glow from a cold bath, and as if he did not owe a cent or have an enemy in all the world. His is an aspect which strikes itself upon your memory, like a medallion, clear cut and very noble. Somehow, his wife is his duplicate, except that in her his masculine prose is refined into womanly poetry. To put it more plainly, he is the words and she is the music of their home-life; and, if he gives distinct meaning to her music, everybody knows that it is her music which controls his horror of mere fancy and falsehood into what might otherwise break due bounds and become discordant harshness. Between them their boys and girls are remarkable for their broad foreheads, fine eyes, and a certain truthful sincerity of bearing, even, which makes it hard to say whether they are more beloved or esteemed in their wide circle of friends. The Sandersons are very rich; but, strange to say, people agree that their brown-stone front on Fifth Avenue, their carriage, plate, social position, and all, is a something from which they are as safely separable as they are from the gloves they happen to have on. There is a sort of noontide gladness in these friends of mine; in their talk, and laughter and ways of doing things, even in their silence and sorrows, theirs is such a peculiar broad-day brightness that—

But unless I stop I never will begin. To tell, I mean, the story which Sanderson told me last New Year's Night, when we happened to be together at his fireside. In order to relate it clearly, it is essential that I should myself drop instantly and utterly out. Nor will I use quotation marks; but allow the Dry Goods Man to talk to you himself and, as near as I can, exactly as he did to me. He began in this way.

Since you ask me to tell you the event which has shaped and given its character and color to my whole life, I must remind you that I was, when I began business, an orphan, without a parent or a penny. I had just graduated from the high school when the uncle who educated me died insolvent. It had been the one hope, desperate purpose even, of my life so far to enter one of the professions. I had inherited literary tastes from my poor mother, who had published a volume of poems in the days before the poverty befell. Ah! that bitter poverty! At its first approaches it had a something sentimental in it, like the coming of autumn, which may be sad, but which fires the forests with crimson and gold. There was a certain pleasing discomfort in it, like the first winds of winter, which chill, yet bring the feathery flakes of beautiful snow. The poverty produced only poetry at first. As its grasp closed upon her heart more and more remorselessly, it crushed out of it something more real than that—sighs, tears, and at last life itself. Such a fool was I that I wrote into verse my dolorous groans over the cruel fate which placed me in a dry-goods establishment, and not in college. All day I toiled at my work as at a vile drudgery, holding myself aloof from porters, clerks, my principals even, as from sordid souls, who could not appreciate a child of genius. Cherishing like sacred fire the hope some day to escape into nobler spheres, I wrought hard and, to do myself justice, faithfully, at my business, until I had made myself really valuable to my employers. My aspirations were very silly, but they helped to keep me pure amid many temptations. And thus things proceeded until I made the acquaintance of the man by whom my entire life was to be radically changed. To be clear, let me resort, as I do in business, to numerals.

I.

THE GENERAL HIMSELF.

I first became acquainted with Gen. Adam Engelheart at a boarding-house in Brooklyn, for I was clerk then in the New York house of which I am now the head. Our boarding-house was large and crowded, the inmates having, in general, as little acquaintance as if the corridors of the building were the sidewalks, instead, of the city. Worse than that, in virtue of passing each other quite often, and yet not knowing, in most instances, the names even each of the other, there was a depressing effect, as of a universal quarrel, which made it impossible for us to be upon speaking terms. Being somewhat shy, I was, I dare say, too sensitive; but I was eager for companionship. It aggravated the loneliness of my life that I was not able to get to our six o'clock dinner until the boarders, in general, had eaten and left the melancholy wrecks of the meal behind them. There were, however, two of them who often came in when I did, and who chanced to have their seats across the cloth from where I sat. One of them was an unusually tall and very quiet gentleman, with a certain refined pallor in his thin, intellecual face, which seemed to mark him as a close student, rather than an invalid. He ate apparently almost nothing, and was very courteous to the servants who waited upon him. What struck me most was a sad sincerity in his eyes, which were dark and unusually large and full of expression. He was always accompanied by a young lady of some seventeen years of age, who was too much like him not to be his daughter. The reserve of the father was, however, more than inherited by her. To him it seemed as natural as the color of his hair, which was dark, although thin. His daughter seemed to be holding herself in reserve as by an effort upon her part, which had grown into a habit; and her control appeared to extend to her father also. He seemed to be, in a sense and by reason of this, the younger of the two, although he was evidently at least thirty years older than his daughter. She was of that rare beauty which grows upon you steadily and without limit, as in the case of a masterpiece in painting; and, since she was so much like a picture, with her drooping eyelids and repose of manner, I used to wish that she was altogether a picture, that I might for once take my fill of gazing.

I had, when I first saw them, hardly an acquaintance in the house, and these neighbors of mine were very much the largest part, although I did not know them beyond their names, of my dinner. Bashful as I was, I had that cordial interest in, at least, choice people, which flowed from a glowing faith in them, as well as in myself. It was a long time, however, before my knowledge of the father and daughter ripened from the small civilities of the table into anything like conversation, and then with the father only. But I was well nigh desperate. The house was to me the dreariest of solitudes. The sands of Sahara would have been less so, because, with the mockery of a home about me, there was not a particle of the reality. Hungering for social intercourse, I was unwilling to intrude myself by seeking an introduction to any one. There seemed to me to be a meanness as of eavesdropping in listening in the parlors of an evening, although I could not help it, to the conversation of the groups of guests who did know each other. Whenever, in this way, I overheard a good joke, I was ashamed in the act of smiling, as if I had stolen something. I could not afford to go to many entertainments, nor could I spend all the time reading in my room.

One day the gentleman of whom I have spoken came, for the first time, to the table without his daughter. We went up-stairs together after dinner, and as we passed his door I mustered courage to invite him up to my room in the fifth story. To my delight, he consented. I was somewhat of an enthusiast in those days; possibly a little effusive in my manner. Not of words, I am glad to know; but my face, I dare say, showed a good deal generally of what I felt. Hungry as I was for such companionship as I knew from his appearance his would be, I suppose I manifested my gratification in a degree which pleased him; and, accepting an easy-chair beside my little stove, he conversed with me upon a number of current topics. He declined my best cigars, with an admonitory shake of the head.

"Nicotine is injurious," he said, "as well as expensive. If I could," he added, "I would do without the stimulus even of tea and coffee. Look at the ancient Greeks. The most gifted in genius, as well as the strongest and most beautiful of the race in body too, they required no stimulus beyond their art, their literature, their sunny climate. True, they used wine; but it was, in comparison to our fierce liquors, little more than sparkling milk. No man," he continued, and I record it for the sake of the peculiarity of his case—"no man admires more than I do whatever is striking, brilliant, vividly interesting; but I detest excess. Health, Mr. Sanderson" (for we had exchanged cards) "is not fever. There is nothing more beautiful than sense and truth. I never, for instance, indulge in any games of chance. Chess I like, because its laws are as invariable as those of chemistry."

"Of chemistry?" I asked.

"Yes," he replied, "and of all fermentation, of digestion too, of vegetation, of crystallization. I mean," he explained, "that in playing chess there is no strain upon you, no excess, because your mind works then according to Nature itself—Nature sweet and simple. Your thought flows along while playing as smoothly and as swiftly, because as naturally, as a brook through a meadow."

"I am a poor player," I said; "but I will be glad if you would try a game with me to-night."

"With pleasure," he said. "Although I am but an ordinary player, I had, however," he continued, "the great gratification of once beating Paul Morphy. When I was in England, I had three games with Staunton, the champion chess-player, and—"

At this moment there was a knock at the door, and one of the servants came in to say that the daughter of General Engelheart (for such I had found from his card was his name) would be glad to see her father. I was sorry to have him go, but he left promptly.

"I wonder," I said to myself, "how she knew that he was in my room. What a pleasant gentleman he is! As unaffected, too, as he is companionable. I will cultivate his acquaintance. Who knows but I may come in that way to know his charming daughter. But what a queer name. Engelheart! He must be a Frenchman. No, his English is perfect. Perfect! I never heard such clear sentences. Such tones and accents, too, are as much an evidence of education as is the substance of what he says. If," I added, "the Venus or the Antinous could break their marble silence, their curve of limb and of lip must go with their words also. I wonder how *she* talks, and where could he have been a general? It is easy to see that he has a history."

About a week thereafter he himself proposed to play with me, as we arose from the table. "My daughter," he remarked, "has been suddenly called away. I promised her that I would write letters; but, if you say so, we will try chess instead." I was glad to do it, and we were soon comfortably seated in my room.

"I trust my talking will not disturb you," he remarked, as we arranged the little chess-table between us. "After the day's work, one ought not to make any other than a recreation of chess."

"I will be glad to hear you," I replied making the first move, as he had kindly requested. My companion made his move instantly, and continued conversing, while we played, of matters which had come up between us in the dining-room.

"You were speaking," he said, at last, "of the expertness—check, if you please—of the cashier of your establishment—mate," he added. "But what do you say to another game?" He had beaten me before I had supposed the game more than entered upon; but I rearranged the men, my estimate of my new acquaintance by no means diminished, and he continued to converse as we played.

"You were speaking of your cashier," he said. "I know very little of figures, but I have a foolish fondness for logarithms. Let me tell you of an adventure of mine. You know," he continued, "that Mr. Babbage's calculating machine is capable of managing a series of numbers so complex that the differences of the terms do not reach zero until you ascend to the seventh order."

"Don't they?" I asked; but I did not clearly understand. The truth is, the General hardly seemed to be aware that he was playing. The instant I made, after some thought, my move, he made his, without apparently any thought at all, and this as he continued:

"You have read of the machine of Mr. Thomas, of Colman, his arithmometer. Mr. Schentz's engine rests, you remember, upon the principle of differences. All you have to do is to turn a wheel, and the successive terms of any series the law of which you confide to it are produced printed. Is that your move? Now," my companion said, making his own with scarce a glance at the board," I happened to be in the Observatory at Albany. They have the machine there for calculating logarithms. Twenty-seven years, his whole life, the Swedish inventor gave to that, for the curiosity of the thing. Check! I sat down to run a race with it. I know little of numbers; but you may imagine—check, if you please—my astonishment when I found that I could almost keep up with it. Excuse my conceit in mentioning it. A man may be an idiot in everything else, and yet—check—may have a faculty for calculation. I was more amazed than Mr. Airey, the astronomer of the Observatory, who turned the crank of the machine. Strange," he added, with his expressive eyes upon me; "but I am as ignorant of myself as—I am more so than—I am of any other person. Excuse the egotism of mentioning it; but in any sudden emergency I as suddenly develop—do not allow me to detain you from playing—faculties I did not know I possessed. Is it so with you?"

It was interesting, but confusing, especially as I was anxious not to be mated quite so easily next time. I leaned back and met the large and frank eyes of my antagonist. He was well bearded, and I could not see if the corners of his mouth matched in their sincerity that of his eyes. No doubt of it. There was the simplicity as well as the accent of truth in the way he played—the veracity of Nature, so to speak, in the ease with which, as we proceeded in our game, he checked and once more checkmated me. Possibly the interesting character of all he said was an advantage to him; for it was out of the question for me to concentrate myself upon my moves and listen also. He hardly seemed, in fact, to know that he was playing. After each of my slow and laborious moves he followed instantly with his, and as if it were a mere gesture accompanying what he was saying. We tried game after game, and he checked and checkmated me smoothly all along, talking all the time, until I felt more like a house-fly than a chessplayer. Interested as I was in his conversation, which was without an atom of boastfulness, I was not sorry at last when a servant knocked to say that his daughter had returned, and would be glad to see him, if convenient.

I imagined once or twice after this, when seated at dinner, that the General's daughter glanced up at me. I felt her eyes, through, so to speak, my eyelids, as I ate with my gaze upon my plate; felt them and flushed to that degree that when I did look up it was to know, although I looked only at her father, by her side, that she was flushing too. Her father had introduced me to her as his only child, Isabel Engelhart; but she was either so shy or seemed so little to desire my acquaintance that I did not avail myself of the introduction, beyond the limits of a courtesy as cold as her own.

It was some two weeks after the General's visit that he again dropped in upon me. Chess was the last thing I would have proposed; but he insisted upon it."

Did I beat you so badly?" he asked, with some surprise, in reply to my reluctance. "I had not thought of it. Had it been consistent with truth, I would have allowed you to beat me. One does not care to sit idle while conversing. Some people smoke, others whittle. I know people who play with their watch-chains while at the board, with their pen-knife, pencil—anything. Chess does as well. Bring the table out, Mr. Sanderson. Some visitors have called Isabel, my daughter, down into the parlor, and I was dozing in my chair. Let us play. Neither you nor I care enough about chess to be anxious as to who is victorious."

And so we sat down. My companion spoke upon various subjects; but I was indulging in savage speculations as to who Miss Engelhart's visitors were. Not young men, I was certain. No young man living would dare, I thought, even to attempt breaking through the marble reserve which seemed to encase the young lady. After awhile, a professional, who occupied the rooms next to mine, began to practice at her piano. We played silently for a time and to the accompaniment of her powerful music.

"Do not let it annoy you, sir," my friend remarked. "There are a thousand things of the kind happening to a man. Whenever anything befalls me which I do not like, but cannot help, I say: Very good; you are a fresh something for my discipline. If I endure you patiently, I will possess that much more character. She plays with energy. Boldness (excuse me, but check!) is everything to a musician. Boldness! By the by, it was in the year 666 (was it not?) that Pope Vitalian I introduced the organ into the churches? Do you play the organ, Mr. Sanderson?"

"No, sir; I do not," I said, distracted between the Scylla of his conversation and the Charybdis of the music, in my attempt to escape, if possible, another wreck in chess."

"I was speaking of boldness," he said, "and I had a little adventure in Harlaam, some years ago. I am very fond of playing, and my passion gives me," he added, modestly, "a certain degree of power. I had already been privileged to play the organ at Rotterdam—an enormous instrument, as you know; but the one in Harlaam is by far the largest in the world—fifty feet broad by one hundred and three feet high. In my eagerness to play upon it, I made every effort with friends who had friends among the authorities; but in vain." And then my companion told me at some length of his attempts to bribe the janitor of the church in Harlaam in which the organ stands. He had tried first money, then everything that was good to eat, upon the man, who, he said, was fat, red-faced, and stupid. At last he fell back upon the offer of everything he could think of that was good to drink.

"I should be more exact in my statements," he added. "As with the interiors of those Dutch artists, the value of what I am saying lies in its homely truth. What I mean is that I offered to supply the janitor with these things at the little stone hutch, rather than house, under the eaves of the church, in which, like a huge watch-dog, the man made his home. I suppose it was owing to his superabundance of size; but he was immovable. You will find me to be a peculiar person," my friend added, with a smile—"in this sense, at least, that I am very determined. In this instance I was but the more resolved. One stormy afternoon I attended the Sunday services. The organist played most miserably, but during his performance I improvised a plan. As the congregation passed out, detaching myself carelessly from them, as if I wanted to see more of the church, I concealed myself in a corner until all were gone and the building was locked for the night. I had made myself familiar with the way, and as soon as I was alone I stole up to the organ. Imagine my delight when I found that the keyboard was left unlocked. It was pitch dark; the rain was falling in torrents; there seemed to be an almost unceasing roll of thunder; and I thought with glee that the stupidity as well as corpulency of the janitor would insure his sleeping soundly. I had no need of any music-book. It was the old and familiar anthems of my memory only which I desired to play. Sitting down and making myself acquainted with the stops and pedals, I began at first in a soft"—

"Pardon me, General," I ventured to interrupt; "but how did you manage about some one to blow for you?"

"Is it possible I have forgotten," my companion said, with a laugh which displayed his fine teeth, as well as a brighter light in his eyes, "to tell you *that*? I should have mentioned that I had made," he continued, "the acquaintance of the old organ-blower. He was underpaid, underfed, and as thin and hungry as the janitor was portly and self-satisfied. There was no trouble with Hans, for that was his name. By arrangement between us, he had lingered every Sunday afternoon in the church after service, upon the chance of my obtaining the consent of the janitor. He was at his post—at his pump I should rather say—that glorious night. I shall never forget it," my companion proceeded, his eyes kindling at the memory. "The dense darkness gave me the feeling of having got beyond all limits; of having entered upon the realms of infinite space. I could not see the keys beneath my hand; and it was as if I myself poured forth, without any other agency than my own volition, the strong and steady and fathomless tides of music of which my soul would be and forever and ever the exhaustless fountain. The rain fell in cataracts upon the roof; and I rose against it as upon the wings of sound, shedding it, as I rose, as if it were but the dew-drops of the morning. The lightning flashed now and then vividly; but I answered it, shaft for shaft, with sharp flashes of treble. For I not only played all the anthems I could think of; but I broke, as upon the resistless force of the tremendous power I was handling, over the channels of all remembered airs, improvising as I went music grander than I had ever heard. It was the extraordinary circumstances which created in me," my friend remarked, with a species of enthusiastic diffidence, "a faculty I did not possess before. I was tossed as if I was a leaf upon the winds howling without, in conflict with the mightier gales of harmony issuing from the caverns of the great organ within; tossed, yes, as upon a whirlwind of harmony. Throned as I was at the very soul of sound, the thunder aroused me to meet and quell and bear it down into silence, as if I was the stronger Jove of the two. For the first time in my life," the General added, with an eloquence also of eye and gesture, "I was satiating my hungry heart with music. I was an archangel soaring up into the empyrean; and just when I thought that it was with a flight which would endure forever, I suddenly felt the air giving way, literally so, beneath my wings, and I came fluttering to the ground. The fact is, Hans had ceased pumping, from sheer exhaustion, but not until after midnight. He was the richer for his few hours of labor, enriched thereby for his whole life. And so was I. But you are not making your move, sir. Checkmated you, have I? I had not observed it. Possibly I weary you. My daughter is entertaining friends in her parlor, supposing me to be at the opera. Let us join her, if you please."

(To be concluded next week.)

DUNNOHOO.

BY THOMAS DUNN ENGLISH.

ONCE upon a time there was a poor boy who lived in a little hut, in an obscure lane, in the great city of Dunnoware, in the populous country of Cloudland. His mother had died when he was very young, and his father, who came to Cloudland from a far distant place, brought up his son until he was twelve years old, when he too died, and left Dunnohoo (for such was the boy's name) to shift for himself. As the people in Dunnoware never concern themselves about what does not concern them, no one offered to take care of the young orphan, and so he managed to take care of himself. His father had left behind a few silver pieces, some books, and property of apparently no worth; but Dunnohoo managed by his own efforts to make an honest living. He had been carefully taught to read and write, and upon this the boy built the rest of his education. He had also been taught to do whatever he did thoroughly, to get all he might earn and to take nothing that he had not earned, to be honest and to speak the truth. He toiled whenever he could get work; he weeded gardens, ran on errands, and turned his hand to many little jobs so handily that he was in great request. At length he rose to be a courier, and proved himself to be so trustworthy that he never lacked employment. In the morning he went to the great square in front of the king's palace, where all the couriers were to be found, ready to do his duty when called on; and, when his day's labor was over, returned to his hut, ate his frugal meal, read an hour or two in one of the few books he had, and then went to bed, to rise the next day and do as he had done the day before. But there was one book which he could not read, and which he kept in a safe place. It was a small volume, bound in gilded vellum and studded with pearls, and it was written in characters which Dunnohoo could not understand. His father had told him that some day it would be read, to his great benefit; but he must wait. "Be patient," said his father; "for the hour will come and the man."

Dunnohoo did not live by himself always. When he was twenty years of age, he picked up a small yellow dog in the street. It was gaunt, lean, and appeared to be half starved. It fawned upon him; and, taking pity upon it, he brought it home. No one claimed it, and, as it improved in condition, it grew very fond of him. So when he went abroad in the morning he left Brant (for such was the dog's name) to take care of the place; and the dog and his master became very good friends.

One day Dunnohoo had gone to the public square, as usual; but it was near noon before any one had occasion for his services. In the morning a carriage containing a nobleman and a young lady had been driven to the royal palace, and Dunnohoo had seen them enter. He knew the Lord Scowl well enough, having seen him at a distance before that; but the beautiful young lady was a stranger. So he asked of Lord Scowl's footman, who told him that the lady was a princess, named Darling; and that her father had been killed and she driven from her land by an invading giant, at the head of an army of giants, who had overrun the place. And this giant, King Grum, was a foot taller than any of his soldiers, being thirty-one feet high. He was different in appearance and nature from his subjects, for he had arms of iron, legs of lead, a body of silver, and a head of gold, while his lips were made of two huge rubies, and his eyes of two immense diamonds, the size of goose eggs. And this princess had come to the Court of Cloudland, and sought the protection of Lord Scowl, who had been ambassador to the king her grandfather and was seeking from King Shadow an army to overcome Grum and his forces and restore her to the throne of her fathers. And Dunnohoo, when he heard that, began to dream with his eyes open. And he saw himself at the head of a strong force, attacking and slaying King Grum, and then married to the Princess Darling, and clad in cloth of gold, with a crown on his head and a scepter in his hand. And he said to himself: "She is doubtless a beautiful damosel and high-born, and would scorn to touch my hand; and yet she shall be my Darling before long, and I shall kill King Grum, and give her the rubies of his lips to wear on her head, and I will have his two diamond eyes for my fortune."

As he stood there, thinking thus, there came out a page from the palace, with a letter to be sent to my Lord Scowl's house by a trusty hand, and as Dunnohoo was known to be a trustworthy courier, it was given to him, with orders to deliver it to the Lady Griffiniska, His Lordship's daughter, and to bring back what he should receive. So he made his way as he was told; and received a small casket of gold, with instructions to give it to no one but Lord Scowl himself. So he returned with it, and was taken in to where Lord Scowl and the Princess were, and handed the casket to the former. He received a broad silver piece for his pains, to which the Princess added a small gold coin, and then Lord Scowl noted the messenger for the first time.

"Pray, young man," he said, "who are you and what is your name?"

"I am a courier, my Lord," he replied, "and am called Dunnohoo."

"And what is your father's name?" continued Lord Scowl, who seemed to be troubled at his sight.

"My father has no name," replied Dunnohoo, which was a polite way they had in Cloudland of saying that a man was dead.

"But what name had he," pursued the nobleman, "when he was with you here?"

"He called himself 'Nameless and Landless,'" was the answer; "and he told me never to fear, for the hour would come and the man."

Lord Scowl shuddered at these words, and then asked him where he lived and made him describe the exact spot. Then he dismissed him. But the Princess said to him, as he was going:

"Good-bye, Dunnohoo. I wish for the hour that shall see the downfall of King Grum, and the man to overthrow him."

And to this he replied: "Never fear. The hour will come and the man."

Whereupon Lord Scowl shuddered again, and this time he looked angrily at the courier; but he turned away, without a word.

All that day, wherever he went, Dunnohoo thought upon the Princess Darling, and thought about the time to come when he should restore her to her own, after having slain King Grum and defeated his army.

But that night, when he went home, he was met by his yellow dog, whom he had left locked up in the hut, and which came out all bruised and bloody, as though it had been beaten by some cruel hand. He hurried on, and found his door open. On entering the hut, he saw that intruders had been there and that the place had been searched. Everything was tossed about in confusion, and his little hoard of money had been taken from its hiding-place, but not carried off. Those who had been there had not stolen anything. He closed and barred the door, and, when he found he was alone, removed the hearthstone and drew from their concealment his book of gold, and a box, which he opened, and found there a velvet cap, a sword, and a pair of

boots, which had been given him by his father, on his death-bed, with an injunction to keep them until the hour came. And then he sat down to reflect and to try to guess why his place had been visited. The more he thought the less he could make of it. He then occupied himself in washing his dog and dressing his wounds. And then he said:

"Ah! Brant, if you could only speak, you could tell me something."

The dog opened his mouth and replied: "Of course, I could, and I can."

Dunnohoo sprang to his feet in amazement. Brant had never spoken a word before, nor had he led him to suppose he had the power of speech. So he could only stammer out:

"Is it possible that you can talk?"

"Not only possible, but actually so," said the dog. "The fact of the matter is that I am not a dog at all, but the Djinn Djim Kro, who have been condemned by the King of the Djinni to take this shape and keep it until the hour came and the man, and the Giant Grum shall be slain, and the Princess Darling is to be married. This is the hour. Now you have arrived at your twenty-first birthday; and the house has been searched and the doom out. And I can tell you why they came here, and why they will come to-morrow."

"And I should like to know who did it, and why?" exclaimed Dunnohoo, who had begun to recover his courage.

"It was done by the order of Lord Scowl."

"But why?"

"Because he wanted the boots and the cap and the sword and the book of gold; for he knew, when you told him you were the son of Nameless and Landless, and gave him the words 'The hour will come and the man,' that you must have them."

"How did he know that?"

"Because he is a wicked sorcerer, and it was through his arts that your father was a banished and disinherited man; and he would have had them long since, but that your father was kept from his search by the King of the Djinni, who sent me here to invoke your pity and to serve you."

"But, if these things be of such value, why were they not made to serve my father?"

"Because they could be only used when the hour came and the man. The hour is here and you are the man; and if you will be guided by me you shall recover your father's possessions, and overthrow Grum, and marry the Princess, and reign over all broad Wonderland."

"What must I do?"

"Take these talismans and me and set out for Wonderland, where the people, who are in hiding from the giants, await your coming."

"It is a year's journey," said Dunnohoo.

"You have only to put on the boots and walk and wish to be there, and you will find it to be not over a minute's travel. Now go to bed and to sleep, and I shall awaken you bright and early in the morning."

"Since you know so much, perhaps you will tell me what is written in the book?"

"If I were back to my state as a Djinn I could tell you, for we Djinni know everything; but a dog cannot read. You must wait."

And with that the dog lay down on the rug, after turning around three times, and curled himself into a ball, with the tip of his tail at the end of his nose, and was asleep in an instant.

The next morning Dunnohoo was awakened by the barking of Brant, whereupon he drew on the boots, put the cap on his head, girded the sword to his side, thrust the book in his vest, and, taking the dog under his arm, began to walk; and the minute after found himself in a strange country.

On a thousand hills there were a thousand castles, made of gold and studded with jewels; but one hill had a castle bigger and stronger than the rest, and that was the castle of the King. And the rivers ran uphill, and the trees grew with their roots upward, and the fishes perched in the trees and chirped, and the cows in the pastures sang songs, and the sky was red, and the grass blue, and Dunnohoo knew that he was in Wonderland. The roads were all of golden sand, and Brant, who had been set down when they arrived, trotted alongside of his master.

"I don't know how it is with you, Brant," said Dunnohoo; "but as for me, I would like some breakfast."

"Whistle!" said Brant.

Whereupon the young man whistled, and a roast pig emerged from a thicket, with a knife and fork in his back, and a plate of apple-sauce in his mouth, which he set down at the feet of Dunnohoo. The pig squeaked out: "Breakfast ready." Dunnohoo needed no second invitation, but sat down; and, seizing the knife and fork, cut off several slices, a proceeding which the pig seemed rather to enjoy than otherwise. Looking around, the traveler saw the down-growing branches of a bread-bush, of which the fruit was hot rolls, ready buttered; and he helped himself to these, tossing morsels now and then to the dog.

"This is very comfortable, Brant," said Dunnohoo; "but it is rather dry eating, after all."

"There is a bottle-vine around this bush," was the reply.

And so it proved, with several of the bottles ripe and filled with a most delicious liquor. It was not wine, nor honey, nor milk, but something that reminded one of all three, and Dunnohoo pronounced it to be good. When he had drank enough, he asked Brant what he should do next.

"That cap on your head," said the dog, "is a wishing-cap; but its power is limited to granting three wishes during a year. If I were you, I would wish to be a giant for twenty-four hours, taller and stronger than King Grum."

"Good! I wish that!" said Dunnohoo.

As he said this, he felt himself growing taller and taller, and stouter and stouter, until he shot up so far in the air that the tall trees around him seemed to be but bushes and the ends of their bare roots so many threads. The sword by his side and the clothes on his back increased in size with his body. And, to talk with the dog, he had either to stoop or to take the animal up and place him in the palm of his hand.

"Now," said Brant, "wish for a civil war among the giants."

"Good! I wish that very much!"

At once there was a great noise, as of fighting—the neighing of horses, the blare of trumpets, and the clashing of swords. Climbing the nearest hill and looking down into the valley beneath, Dunnohoo saw two armies of giants engaged in battle. On one side was King Grum, and on the other, a great giant, clad in steel armor. After a desperate battle, the rebels were defeated, with great slaughter.

"Now is your time," said Brant.

"Mine!" exclaimed Dunnohoo, in dismay. "How am I to fight so many?"

"Depend on your sword!" returned Brant. "When you have once drawn it, it will slay any and all you will to be slain."

Thereupon Dunnohoo advanced, and as he waved his sword the heads of the giants began to drop, right and left, rapidly. But no sooner had King Grum seen this new enemy than, without waiting further, he cried out "The hour has come, and the man!" and ran off, never stopping until he reached his own castle, where he barred and bolted the great gate. In the meanwhile the sword worked back and forth on the field, until all the giants were slain. Then Dunnohoo made for King Grum's castle; but found that he could not enter.

"Here is a difficulty we did not foresee," said he.

"All right!" said Brant. "All you have to do is to—"

"Do!" interrupted the young man, angrily. "After all our doing, here is Grum entrenched in a place so strong that no one can drive him out. I wish a fire would break out in his jack-boots, and melt down his leaden legs for him."

"Now you have done it!" exclaimed Brant. "You've wasted your last wish, and can't have another for a year."

Dunnohoo looked rather blank at this, but there was no help for it.

"I am tired, anyhow," he said, "and need rest. So I shall lie down here and have a good night's sleep; and, as you are a watchful fellow, you can keep a sharp lookout and see that Grum doesn't run away before morning."

"No danger of that," replied Brant. "His legs have all melted down before this, and the lead has hardened into two lumps, and he can't get along on the stumps."

So Dunnohoo picked out the softest rock for his pillow and lay down on the bare ground, and fell into a peaceful slumber; while Brant lay beside him, with his head between his paws and his tail curled over his back, keeping one eye open, while he went to sleep with the other.

Next morning, bright and early, Dunnohoo arose and walked around the castle, but could find no way to enter. Nor could he see anyone. In truth, King Grum was all alone; for the day before he had taken all the servants, and even the women, as recruits in the battle, and they had been all killed. As for the children, they were all off at boarding-school. And the Giant himself was quite a dwarf now, not over fifteen feet high; for his long leaden legs had melted down to a pair of knobs, and he could only wobble along by means of his hands and arms, and was in a very gloomy state of mind about it.

Dunnohoo was about to go off in despair, and had already cut the roots off a twenty-foot tree and trimmed it down for a staff, when it felt so heavy that he was obliged to drop it. To his wonder, he found that he had shrunk back to his original size, and was only five feet eleven inches in hight. The time of his wish had expired.

"Now you can overcome Grum readily," said Brant.

So, instructed by the dog, and not without some labor, Dunnohoo moved the staff to the door of the castle, and cut notches in it, about a foot apart. Then he raised it so that its top stood against the castle door, just at the huge key-hole, which was big enough to admit a man's body, and into which, being a giant no longer, he could crawl. Then the dog ran up after him, and crouched in one of the wards of the lock, while he drew up the notched staff and let it down on the inside. Then they both got down into the entrance hall. There they found another great door, and that was bolted and barred and there was no key-hole. But the dog discovered a rat-hole, about two feet wide, at the bottom: and through this Dunnohoo crept, sword in hand, and Brant after him.

There was the Giant, sure enough, looking gloomily at his leaden knobs; and the moment he saw them he asked:

"Has the hour come?"

And Dunnohoo answered, drawing his sword:

"And the man!"

The sword lept out and cut off the head of King Grum, and the diamond eyes rolled out, and the ruby lips fell off, and Dunnohoo put them both in his pocket,

And then—whether because it was published in the morning newspapers or because some courier informed them I do not know—all the principal people of the kingdom came out of the places where they had been hidden since the coming of the giants, and offered Dunnohoo the crown of Wonderland, which he accepted in a neat speech.

But just at this time they heard the blowing of trumpets and the beating of drums, and, on looking out of the window of the castle, they beheld a large army, sent by the King of Cloudland, with Lord Scowl in command; and he proclaimed in a loud voice that Dunnohoo was a traitor and usurper, and that he held the crown and the kingdom against the Princess Darling, who was the rightful sovereign of the realm.

Whereupon Dunnohoo went forth, sword in hand, and proposed to do battle in behalf of his right; and the sword lept forth and took off the head of Lord Scowl, and that was the end of him. Then Dunnohoo offered his hand and fortune to the Princess, who dropped a courtesy and said "If you please," and that matter was settled.

Then Brant changed his form suddenly to that of the Djinn Djim Kro, as black as a raven; and, taking the book from Dunnohoo, he read aloud from it, in a clear voice and minding all his stops, how King Terrible, who reigned over Wonderland, at the prompting of Lord Scowl, who was then the Cloudland ambassador at his court, had set aside the succession of his son, Prince Toilsome, in favor of the younger brother, Prince Silky, the father of Darling, and banished the elder son, with his child; and how the latter who had taken the name of Nameless and Landless, was told by a venerable hermit, with a long beard and a red nose, that all would be righted when the hour came and the man. And then he hailed Dunnohoo, by his proper name of Useful, as the king of all broad Wonderland.

And King Useful the First and his Queen Darling reigned over the country, and the Djinn Djim Kro was his prime minister, and the land prospered and many good laws were made; and, among the rest, it was ordered that all yellow dogs found wandering without a master should be taken care of and be called by the name of Brant. And that is all.

PUZZLEDOM.

[Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.]

"NILLOR" will receive the prize for the best set of puzzles. What volume shall it be?

The list of puzzles to which answers were desired proved too difficult to be tempting, no one having solved them all.

Just after Christmas puzzling must be made very easy, we suppose, or "Puzzledom" will be skipped. Such a come down as it is! From Santa Claus to Riddles! But our day will surely come—when the Christmas-tree has fallen and the saw-dust begins to trickle from the toes of the new Paris doll.

SYLLABLE PUZZLE.

Find the first word. Drop the first syllable and annex a new syllable to the last one of the first word, and so on till all the words are found.

1. A large insect. 2. A kind of work. 3. An artificer. 4. A foreign fruit. 5. A frame on wheels. 6. One who carries from place to place. 7. Therefore (Latin). M. B. H.

CENTRAL EXCEPTIONS.

1. Except the central letter from a limit and leave a ligament. 2. From meat and leave a tripe. 3. From a punctuation mark and leave an animal. 4. From a piece of furniture and leave a fable. 5. From a part of a house and leave a current of air. 6. From part of a flower and leave without passion. 7. From a weapon and leave part of a vessel. 8. From a state of royalty and leave something true. 9. From a step and leave to move. 10. From a measure and leave a fruit. 11. From dividing into parts and leave possession. 12. From a plant and grain and leave perplexity.

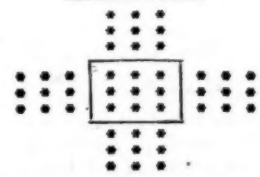
MOTHER D.

CROSSWORD ENIGMA.

My first is in music, but not in tune.
My second's in monthly, but not in June.
My third is in racing, but not in fast.
My fourth is in shipping, but not in mast.
My fifth is in sadness, but not in gloom.
My sixth is in texture, but not in loom.
My seventh's in maiden, but not in girl.
My eighth is in rapid, but not in whirl.
My ninth is in actions, but not in deed.
My tenth is in eating, but not in feed.
My eleventh's in sunny, but not in bright.
My twelfth is in noonday, but not in light.
My thirteenth's in virtue, but not in true.
My fourteenth's in neighbor, but not in you.
My fifteenth's in crimson, but not in blue.
My whole, though sad, is "ower true."

B. B.

PECULIAR PUZZLE.



Upper square: 1, often; 2, in favor of; 3, examine. Central square: 1, ripeness; 2, obtained; 3, a common Latin abbreviation. Right square: 1, devoured; 2, a number; 3 the close. Lower square: 1, consumed; 2, several; 3, existence. Left square: 1, away; 2, preposition; 3, thither.

The central word, horizontal or perpendicular, is the same, and means slighted.

NILLOR.

CHRISTIAN NAMES OF MEN AND WOMEN.

Tell by the characteristics given what is the name of each. *Example.* "She is Italian and a gem." *Ans.* "Emma." 1. She is Greek and alluring. 2. She is Latin and a laurel or bay tree. 3. He is Hebrew and a twin. 4. He is French and born on Christmas. 5. He is of Saxony and helpful in counsel. 6. She is French and rosy. 7. She is German and all truth. 8. She is Latin and warm-hearted. 9. He is of Saxony and powerful. 10. He is Greek and a husbandman. 11. He is Latin

and happy. 12. He is German and as bold as a lion. 13. She is Hebrew and a dove. 14. He is Hebrew and a dove. 15. She is Persian and good fortune. 16. She is Hebrew and a bee. 17. He is Hebrew and a little goat.

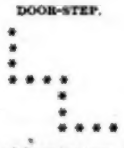
MOTHER D.

PYRAMID.

1. A consonant. 2. A weapon. 3. A spring. 4. A novice. 5. An adjective, meaning comic, which may be used with the perpendicular word as descriptive of part of the face.

L. AND M.

DOOR-STEP.



Each word is of four letters, the two middle letters of the perpendicular lines the same and the two middle letters of the horizontal lines the same.

Going up: 1, a sound; 2, to be full; 3, disposition; 4, action.

Coming down: 1, exploit; 2, fate; 3, to encounter; 4, to make a noise.

POLLY.

ANSWERS TO PUZZLES OF DEC. 25TH.

KNIGHT'S MOVE PUZZLE.

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no minstrel raptures swell.

LIBRARY FOR YOUNG PEOPLE.

First Line.—Imagination. *Right Line.*—Necessitate. *Bottom.*—Electrotype, lift, incorporate. *Top.*—Tapioca. *Left Diagonal.*—Tutti. *Right.*—Acorn. *Middle Shelf.*—Parenthesis. *Contents of Top Shelf.*—"Rosamond," "Scrap-Bag," "Little Men," "Marco Polo," "Rollo," "John Henry," "Caspar." *Lower Shelf.*—"We Girls," "Hannah," "The Percys," "Boat Club," "Real Folks."

NEW RIDDLES.

I. Independent. II. Carpet.

ANSWERS TO PUZZLES OF LAST WEEK.

GEOGRAPHICAL ALPHABET.

Alexandrousk, Birmingham, Constantinople, Dresden, Elsinore, Fayetteville, Gibraltar, Havana, Interlachen, Juan Fernandez, Kentucky, Leghorn, Matanzas, Neuchatel, Oxford, Port Royal, Quito Red, San Domingo, Tartary, Uruguay, Valparaiso, Wurtemberg, Xanultepec, York, Zanguebar.

OCTAGON PUZZLE.

Dread, dried, doled, dated, dazed, dared, dived, dined.

PYRAMID.

M
SAW
LEDGE
BREATHE
EXTEMPORE

PREFIX PUZZLE.

1. Dress—redress. 2. Fine—refine. 3. Gale—regale. 4. Hearse—rehearse. 5. Lent—relent. 6. Peat—repeat. 7. Port—report. 8. Act—react. 9. Store—restore. 10. Ally—really. 11. But—rebut. 12. Cant—recant. 13. Cent—recent. 14. Coil—recoil. 15. Cord—record. 16. Cover—recover. 17. Strain—restrain. 18. Veal—reveal. 19. Verse—reverse. 20. Count—recount.

DELETION.—Grate.

DOUBLE ACROSTIC (Error).

DOUBLE DIAGONALS.	EASY DIAMOND.
CounTidaL	L
eLeCt ItAn	S I S
loAnsoCks	L I G H T
cRuSt ItAn	S H E
PresSnarL	T

EASY SQUARE.

ROSE
ORAL
SAIL
ELLA

Selections.

AN OLD MARCHING SONG.

CHILDREN go
To and fro,
In a merry, pretty row;
Footsteps light,
Faces bright,
'Tis a happy, happy sight;
Swiftly turning round and round,
Do not look upon the ground.

Follow me,
Full of glee,
Singing merrily;
Singing merrily, merrily, merrily,
Singing merrily, merrily, merrily;
Follow me,
Full of glee,
Singing merrily.

Birds are free,
So are we,
And we live as happily;
Work to do,
Study, too,
Learning daily something new;
Then we laugh, and dance, and sing,
Gay as birds or anything.
Follow me, etc.

Work is done,
Play's begun,
Now we have our laugh and fun,
Happy days,
Pretty plays,
And no naughty ways;
Holding fast each other's hand,
We're a cheerful, happy band.
Follow me, etc.

A FINE SERMON "SMASHED."

IN the *Sunday Magazine* the following incident is given, which is illustrative of the modern practice of spiritualizing texts of Scripture and giving them a meaning foreign to that intended by the inspired writer:

A young preacher, a graduate of one of the theological schools of the country, preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern and wished for the day" (Acts xvi, 29).

Said the young preacher: "The ship represents the Church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed are the trials to which we are incident here; and the Island of Melita, where all are escaped safe to land, means Heaven." He dwelt with becoming fervency on the importance of casting out the anchors, faith, hope, love, and prayer; the necessity of abiding in the ship, in order to be saved; and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the Church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit, out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose and placed his hand on the young theologian's head, as if giving him a phrenological examination, and proceeded, in his plain, uneducated style, substantially as follows:

"My young brother, you have preached us a mighty purty discourse to-day; but I'm afeard you've made some awful big mistakes. You said that the ship meant the Church. If that's so, we haven't got any Church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we haven't got any faith, hope, love, and prayer in the Church, as they have been cast out. And you say that Christians are the crew. If that's so, they are a mighty bloodthirsty set, for they wanted to kill Paul. You tell us that the Island of Melita meant Heaven. Well, if that is true, Heaven must be a mighty snaky place, as a snake bit Paul as soon as he landed."

It is stated as a historical fact that that young preacher was never known to preach that "purty" discourse again in all that region of country.

THE VERSES ON WASHINGTON'S DEATH.

A CORRESPONDENT of the *Commercial Advertiser* having inquired if any one could furnish a full copy of elegiac verses written at the time of Washington's death, the following reply appears in the *Patriot*, of Putnam, Ct., with the explanation that the lady referred to is "old lady Snow," of Woodstock, mother of Mr. Walter P. Snow. The whole of the verses are given below:

"*Mr. Editor:*—I read an article written by H E. B. for the New York *Commercial Advertiser* concerning an old lady residing in Windham County, Conn., aged 98 years, who remembered the death of Washington, and repeated from memory a verse sung to his memory at the village school at the hour of his funeral, etc., adding: 'Can any person supply the remaining three verses at this late date?' There were five verses, instead of three, which the old lady could not remember. Washington died December 14th, 1799. His death produced a profound sensation. Funeral rites and ceremonies took place all over the country. Divine services were performed at the North Meeting House in Hartford, on Friday, the 27th day of December, 1799. The following 'hymn' (written for the occasion by Theodore Dwight, Esq.) was sung at the time. It first appeared in the Connecticut *Courant*, and in 1800 it was printed in the 'Child's Spelling Book,' published by John Babcock, of Hartford, Conn., and is as follows:

"What solemn sounds the ear invade?
What wraps the land in sorrow's shade?
From Heaven the awful mandate flies,
The Father of his Country dies.

"Let every heart be filled with woe,
Let every eye with tears o'erflow;
Each form oppressed with deepest gloom
Be clad in vestments of the tomb.

"Behold that venerable band—
The rulers of our mourning land,
With grief proclaim, from shore to shore,
Our guide, our Washington's no more.

"Where shall our country turn its eye?
What help remains beneath the sky?
Our Friend, Protector, Strength, and Trust
Lies low and moldering in the dust.

"Almighty God! to Thee we fly;
Before Thy throne above the sky
In deep prostration humbly bow,
And pour the penitential vow.

"Hear, O Most High! our earnest prayer,
Our country take beneath Thy care;
When dangers press and foes draw near,
Let future Washingtons appear.

JULY 19th, 1879. R. A. W.

DRUNKEN ROBINS IN LOUISIANA.

I LIVE in North Louisiana. During the early part of the season the robins feed upon China berries, of which they are very fond—absolutely gorging themselves with them. When I was a boy, I remember to have caught a few almost every day, lying on the ground, apparently stupefied or drunk, and it was quite common for the little Negroes to watch for and catch them. The general assertion of every one was that the robins were drunk, and I thought it was so, until one winter, after I was grown, the robins came in great numbers, and, while shooting enough to make a pie, I discovered one on the ground, seemingly drunk, though he could fly, but not very far. I caught him, and, upon examination, found his crop very much distended with China berries. He kept his mouth wide open, but made little noise, though he evidently tried to. The berries could be seen in the throat. I pressed two or three of them up and pulled them out; and in a few moments he was fluttering and whistling, and when liberated flew away as rapidly as if nothing had ever been the matter with him. These berries fall off late in the winter, the moisture of the ground puffs them up so that they become as round and full as cherries, and one walking on them causes a continued popping, not very loud, but distinct. The robins swallow the berries in such quantities as to fill the crop so full that, either from the peculiar formation of the berry or their swelling with the moisture and warmth, they press against the windpipe and produce partial strangulation, and not intoxication.—*Rod and Gun.*

THE remark of Mrs. Malaprop at the table, when she gave a tea-party, that the butter offered her guests was fresh from the crematory, was not very relishing.

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AWARDED HIGHEST PRIZE AND ONLY MEDAL
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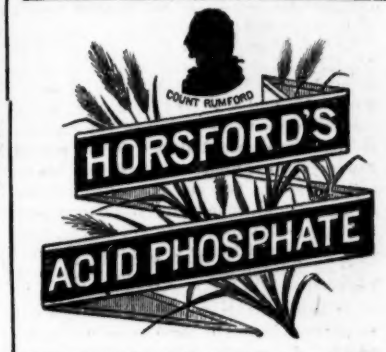

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Farm and Garden.

The Agricultural Editor will be glad to receive any hints or suggestions that will make this department more valuable to those of our Subscribers who are specially interested.

THE ROSE.

PRACTICAL AND CULTURAL SUGGESTIONS.

In what we have to say of the culture and management of the rose we intend our hints especially for those who grow a small bed in the country garden, and who have a half dozen pots or so in the little winter-garden at the south window or in the larger house conservatory. For the commercial florists who make a business of rose-forcing for the markets we have nothing to say. Their business is a specialty about which there is much mystery, which they are not at all willing to impart to others; for from their success comes their profit. Moreover, the manner of cultivation in the forcing-houses and in the living rooms of our dwellings is entirely different, and the suggestions that would apply in one case could have no meaning in the other.

Our own observation and experience lead us to believe that the rose is sadly neglected in our village and town flower-gardens. We do see a few miserable old bushes, scraggy and untrimmed, bearing a few imperfect flowers; but seldom, very seldom do we ever see together half a dozen healthy, well-grown, well-pruned rose-bushes, bearing anything like perfect flowers. This is wholly because of indifference or neglect. Many think roses are tender, liable to be destroyed by the slug, and difficult of culture; but such is not the case. Of course, they need care and attention, as what plant does not? But they reward one for this attention and care as no other flower does, for no flower that can be named approaches the rose in the number and variety of its graces and excellencies.

Roses are high livers. They need abundant feeding and a rich soil, and, whether in house or out-door culture, this must not be forgotten For garden culture select a loamy soil, highly enriched with well-decomposed cow-manure. It must have good drainage, for no perfect flowers can be expected of a bush that has its feet in water. Set out all varieties in the spring; manure abundantly at different periods through the season with wood-ashes, soot, pig-manure, which may be applied independently as occasion offers or in a compost with fine muck. An application of unleached wood-ashes, loosely cultivated into the surface soil about the roots two or three times during the period of growth, will be found most helpful to both bushes and blossoms. All out-door roses need to be pegged down and protected in the fall by a covering of boughs, leaves, straw, or some such material. Remove this in March or April, according to the season and latitude, and cut back or prune away from one-third to one-half of the previous season's growth. This is a point seldom attended to; but it must be done if one would have satisfactory flowering, and it is because this is not done that we see so many overgrown, scraggy, unthrifty rose-bushes in the average town and village garden.

The standard sorts for house culture are generally what are termed the tender or monthly classes; still, there are many free-blooming autumnal roses, and also some hybrid perpetual varieties, which do well in the window-garden or conservatory, provided one has had experience, for the house rose is a capricious thing and needs deft care in order to its greatest success. They need large-sized pots, a soil composed of turfy loam, well-rotted manure, and leaf-mold, and when potted in the fall for house culture should be cut back fully one-half, whether they have buds or not. This may seem a harsh proceeding, but the wisdom of it will be apparent before the spring is reached. Avoid extremes of temperature, but remember that the rose likes a cold position. The successful culture of roses can only be attained under glass or indoors, in the moist, even temperature of our green-houses; but remember, if growing them in the window-garden, that they will stand considerable cold—that is to say, of a choice between a very warm place and what would be called for the house a very cool one, give them the latter. Do the best you may, the bushes will no doubt be infested with the red spider, and the leaves will all drop off; for in our houses roses, as well as other plants, are in an unnatural atmosphere at best, and insects and diseases follow as a consequence. Fumigating with tobacco-smoke, where it can be done and the smoke confined to the plant, is generally successful in destroying the green aphis. For the red spider nothing is so good as immersing instantly in water as hot as one can bear the hand in. This is better than the very cold bath which is generally used, though to little purpose.

The natural division of roses is into summer and perpetual or autumn varieties. The former bloom in June or July only; the latter bloom at intervals from May to November. In the former division are the Prairie, Austrian, Damask, French, Provence, Hybrid China, and Moss classes. In the latter are the Teas, Bourbons, Noisettes, Hybrid Perpetuals, and Perpetual Moss classes. There are sorts in these various classes for both garden and window culture. As to a selection, the better way is for growers to send to some trustworthy house for lists, and then select the colors (for the varieties of colors are almost infinite) that best suit them. But, as a help or guide in this matter, we venture a little list, the sorts in which are well adapted for general culture:

Summer Roses.—Climbers, White Banksia, Baltimore Belle, Queen of the Prairies, Austrian, Yellow Parisian, Damask, Madame Hardy, Provence, Blanchefleur, Hybrid China, Charles Lawson, Madame Plantier, Moss, Gracilis, Princess Adelaide, Countess of Marinais.

Autumnal or Perpetual Roses.—Bourbon, Hermosa, Appoline, Bengal or China Roses, Ducher, Noisette, Lamarque, Cloth of Gold, Tea, Isabella Sprunt, Sofrano, Rubens, Marie Ducher, Glorie de Dijon, Bon Silene, Duchess of Edinburgh. Perpetual Moss.—Salet Remontant, or Hybrid Perpetual, Gen. Jacqueminot, John Hopper, Marie, Baumann, Countess of Oxford. Hybrid Noisette.—Louise Odier. These varieties we are sure will not disappoint; but better yet, as we said, send for some good list and make your own selection for the spring planting.—*American Cultivator.*

SHEEP HUSBANDRY.

If the farmers of New England and New York could be brought to a realizing sense of the importance of sheep husbandry in their farm economy, a large source of income could be added to the present production of their farms. Especially is this the case in many of the rough and hilly pastures which abound throughout this section, where an intelligent system of extra feeding of grain or oil-cake would add fertility to the soil and liberal profits to the proprietor. No argument in favor of an increased attention to sheep husbandry has greater weight than the present high and advancing prices of wool. Now that XX fleeces are selling freely at fifty cents per pound, with a prospect of reaching fifty-five cents, while some holders are even predicting an advance to sixty cents, the thought involuntarily presents itself that every industry has its turn; that those who have had faith in sheep, who have not abandoned wool and mutton raising, are now in the direct line of financial promotion. A persistent, methodical course concerning any legitimate branch of farm economy is far better than a vacillating policy, which, for instance, sells sheep when low and purchases again at the top of the market

This marked advance in wool seems to possess many elements of permanency, the first cause being in the radical improvement of the general business of the country. Timid holders have feared that high prices for wool in this country might precipitate large importations of foreign wool, and consequent overstock in our markets. The great English sales held recently at London, as well as advices from Australia and other large wool-producing countries, have settled the fact that the choice wool supply is short the world over and that high prices are not confined to the United States. Recent English advices sum up the advance in wool as follows: cross bred, 20 per cent.; fine wool, 10 to 14 per cent.; and East India, 30 per cent. advance. The choice wools of Australia suited to this market will not exceed 24,000 pounds, which, with our present consumption, aside from the French and English competition for the same wools, would have little effect upon the values here. In fact, fifty cents per pound is now offered for Australian wools to arrive in March. It is evident that supplies from abroad can only be obtained at very high prices, while the demand in this country will be such that values will be forced up much higher at foreign wool centers than are now current.

Never in the experience of the trade has the interior been so completely cleared of wool as now. The farmers in Ohio, Virginia, and Pennsylvania hold only insignificant quantities. So close has the wool crop been sold up that the manufacturers of woolen goods, now fully employed and with heavy contracts on hand for future production, will find it difficult to obtain supplies to bridge over until another clip is marketed. As showing how rapidly wool is passing into the hands of manufacturers, we find during the last twenty-seven weeks the sales of wool in this city alone have been 74,152,300 pounds, as against 39,090,600 pounds for the corresponding period of last year, an increase in the comparison of 35,092,000 pounds. Thus it will be seen that the mills this year are consuming almost double the woo taken by them last year. These indications all point to a healthy demand, at high prices, for next spring's clip, and a substantial encouragement to those who are engaged in raising this prominent staple. Nor should the problem of producing mutton for home consumption or foreign export be overlooked. Our farmers should make greater study of the adaptability of various breeds of sheep to the different localities, and of the possibilities of profit in sheep-husbandry through the channels of wool, mutton, and early lambs. It is gratifying to know that an industry so peculiarly well adapted to the resources of the farmers of this section promises so well in the immediate future.—*American Cultivator.*

WINTER CARE OF BEES.

Concerning the winter care of bees, Quinby's late work has the following:

"Many practical bee-keepers still advocate out-of-door wintering, and in many instances there is no question but bees may be wintered upon their summer stands with success. Unless they may be placed in a suitable room, where the necessary conditions can be maintained, I am satisfied that it is better to prepare the hives as will be described and leave them upon their summer stands. Yet my experience in wintering under nearly all circumstances will, I think, warrant the assumption that, all things considered, in-door wintering, particularly in our cold climate, is preferable.

"If bees are to be left on their summer-stands, the first thing necessary is to provide the hives with ample protection from cutting winds. If this is not afforded naturally, a tight board-fence should be built for the purpose. Many practice packing straw about the hives in such a manner that the sun cannot at any time shine upon any part of them, unless temporarily upon the front, which is the very thing that should be avoided, as this induces the bees to fly. Properly arranged, packing at the top and sides of frames is often very advantageous; yet, as it is generally used, I think it is the cause of the loss of more bees than it benefits. I speak from experimental knowledge, having packed hundreds of colonies in the Quinby hives. It will be seen by noticing the construction of this hive that the case is large, and that when the boxes are removed the space for packing is abundant. I have filled this space with sawdust, chaff, cut and whole straw, and dearly-bought experience forces me to say that, with improper management, very bad results come from the use of such packing. The argument used in its favor is that the packing will absorb the moisture and retain the warmth of the bees. This is true; and it is equally true that, unless the sun is allowed to reach this packing and evaporate the moisture, it is the direct cause of harm.

"If bees are to receive no attention, I would prefer to risk a common box, with holes in the top, loosely filled with rags or some porous substance, rather than those packed with chaff or straw. Cold is not so frequent a cause of loss in winter as many suppose, provided the bees have plenty of proper food and are kept suitably dry. (I have found buckwheat chaff to be preferable to other materials for packing); but if proper care is taken to occasionally remove the roof, and often the cap or cover of the hive, and allow the inside to receive the direct rays of the sun, to dry off all moisture, success in wintering will be much more certain. If the case or cap be adjusted loosely, it will afford the moisture better opportunity to escape. Care must, of course, be exercised, in taking these precautions, not to jar or in any way arouse the bees to activity; nor should the hive be disturbed at any time when the temperature would induce the bees to fly. At such times I would prevent their flying by shading the hive from the sun."

CARE OF POULTRY.

WINTER WORK.

The time will soon be at hand when the raising of young chickens will claim the attention of the good farm-wife. At such times the farmer himself is occupied tilling the ground and planting his crops, and to his wife and children are we indebted for the new-laid egg or the tender broiler; and for their sakes I will say a few words to the farmer himself. During the stormy months of February and March many days are not fit for outside employment. At such times get your coops mended and whitewashed, ready for use when wanted. If you have not enough on hand, make a few more. It is trying, in spring, to have hens hatch out their broods, with nothing to put them in. Some make shift with an old barrel laid down, and many a good clutch has had nothing better. But a barrel is a miserable thing. The chicks settle down too much to the bottom part, and many a one gets crushed, which in a properly-made coop, with the flat ground for a floor, might be saved. I do not believe in board floors for chicken-coops. They always have a very nasty smell, that is unhealthy for the brood.

Make the coops square, the top sloping to the back, with lath slats in front; one loose, so as to slide out, for letting the hen in and out. Always, however, have a piece of wood for each coop, to be laid down inside in wet or cold weather, for the hens and chicks to get on. Often in summer, during heavy showers, the water gets under the coops and drowns the little occupants. Have a piece of board about a foot square to each coop for feeding the chicks on; and if you are living in a part where minks or weasels are around, have a lath front, with the laths so close that the vermin cannot get through. When in use, put this at the front of each coop at night and prop it up with the feeding-board, to keep it from falling down. Such a slat front is better than board, as it gives air and ventilation, yet keeps the little chicks from getting out in the wet grass too early in the morning. During the day it can be laid on the coop out of the way, and using the board for feeding keeps the food clean.

A lot of old fruit or tomato cans cut down make good water-vessels for chicks. Prepare one or two for each coop. By having these all ready the poultry-keeper's troubles are much lessened at a season when many things are pressing to be done.

If you raise many chicks, have light slat feeding-coops; slats all around a plot about three feet square, with the slats wide enough apart to admit chicks, but not hens. A few of these placed about the yard among the coops allow the chicks to get in and out, without being disturbed by big fowls, so that when they are left longer than usual unattended they do not suffer for food. These conveniences can be made and stowed away till wanted. A little time can be profitably spent preparing such things now, and when required, if found all in good order, it makes work go pleasantly.—*Rural New Yorker.*

STARVATION FOR WIRE-WORMS.

A Tribune inquirer, writing from Michigan, desires information in relation to the treatment of low river-bottom land, on which he has failed to get a catch of cultivated grass. He says the original sod of wild grass was turned over and a fair crop of buckwheat grown; but the seeding of a cultivated grass was a failure, at least in spots. That the next season the land was well prepared and planted to corn, which wire-worms destroyed. The corn crop being destroyed by wire-worms is evidence that the same insect destroyed the grass seeding. I have never known any crop to grow uninjured, except buckwheat, on land infested with wire-worms. Weeds and some wild grasses, having a hard and tough root, like the buckwheat, will grow; but the more delicate grasses and grain crops are destroyed. The best means of getting rid of the worms is to starve them, or they may be otherwise destroyed by the liberal use of salt, say at the rate of two barrels per acre; or sowing two crops of buckwheat in succession, keeping the land well cultivated during the time the crops do not occupy it, so that the worms can find nothing to feed upon, will starve them, as they cannot feed on the buckwheat root, it being too hard.

I have in two instances destroyed this insect by a thorough summer-fallow. A field of some ten acres of flat and mucky land was so full of worms that no crop could be successfully grown. This I desired to cultivate. The land was plowed late in the fall, and the following season plowed four or five times, at intervals, so that nothing was allowed to grow, since which time, some twenty years ago, no worms have been seen or their work. In another case a field of about twenty acres had been much damaged by them. It was summer-fallowed and plowed but three times, with intermediate cultivation with harrow and cultivator, so that nothing grew, and no signs of the worm have appeared since, which was some six years ago, a crop of grain or grass having been grown annually since. I would advise the inquirer to summer-fallow his land one season in this thorough manner, allowing nothing to grow to feed the worms; then seed, first of October, to grass, of such variety as he desires to raise, without any grain crop with it, and I think he will gain his object of a good seeding. —*Weekly Tribune.*

HAMBURG FOWLS.

There are six different varieties of Hamburgs; and, for the benefit of those who would like to know "what they look like," I will give a brief description of their leading points. The plumage of the white Hamburgs, as their name indicates, is white throughout. They have large rose-combs, white ear-lobes, well-expanded tails, with long, well-curved sickle feathers in the cock; slender legs of bluish-black color. The plumage of the black Hamburgs is black throughout; other points same as the white. The silver-spangled Hamburgs are well named, the plumage being en-

tirely white, except a black spangle on the end of each feather; the hackle feathers of the hens are striped toward the end of each with greenish black; legs of a slaty-blue color; other points same as the black and white varieties. The hens of the golden-spangled Hamburgs are a rich golden bay color, with a greenish-black spangle on the end of each feather, except the neck feathers, which are striped down the center with black. The plumage of the cocks differs from that of the hens but slightly. It is a shade darker, being of a reddish bay; neck and saddle feathers striped down the center with black; tail of a rich greenish-black, with handsomely-curved sickle feathers; other points same as other varieties of this breed. Silver-penciled Hamburg hens have clear, silvery-white plumage, each feather, except those of the neck, penciled across with greenish-black bars. There is not much penciling visible on the cocks of this variety. Plumage white, except the tail, which is black, sickle feathers and tail coverts black, with an edging of white, rose combs, white ear-lobes, and slaty-blue legs. Golden penciled Hamburg hens are reddish bay in color, each feather penciled across with black bars, except the neck feathers, which are of a golden bay color. The cocks of this variety are more gorgeous in their get-up than the hens. They have clear reddish bay neck and saddle feathers. Wing feathers are reddish bay on the outside web and black on the inside. Each feather of the secondaries, or feathers which are visible when the wings are folded, has a small black spot on the end, breast and body of a reddish bay, tail black, with an edge of the reddish bay on the sickle feathers and tail coverts. Other points same as other varieties of Hamburgs.

The Hamburgs are all non-sitters, excellent layers, good foragers, hardy, if allowed liberty; but I do not think they bear confinement well. Hens weigh from three to five pounds; cocks, four to six. For a cross on common fowls, in order to increase egg production, a Hamburg cock would prove a good investment.—*Prairie Farmer.*

A FARMER will give good care to his horses; but to the cow, one of the most important animals on the farm, he gives but little attention. If the farmer would but reflect that no animal will thrive that is not healthy, that his horse becomes diseased if not kept clean, and that filth and noxfous stenches breed disease, he would not overlook so important a subject, but give it the attention it deserves.—*Scientific Farmer.*

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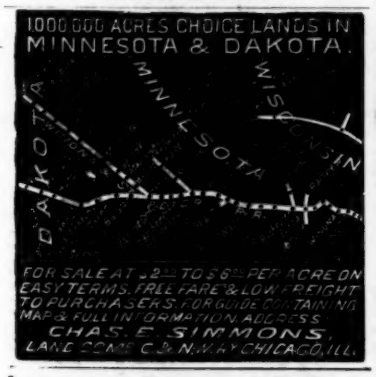

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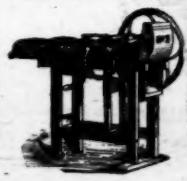

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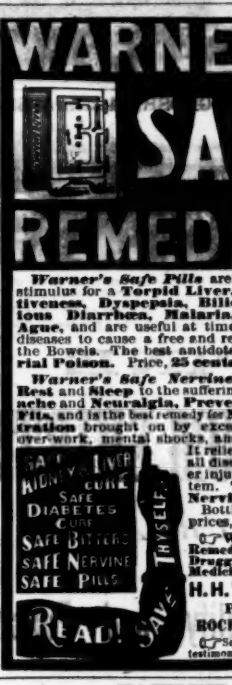

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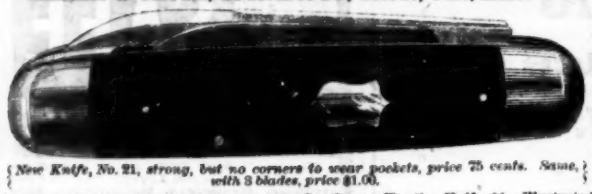

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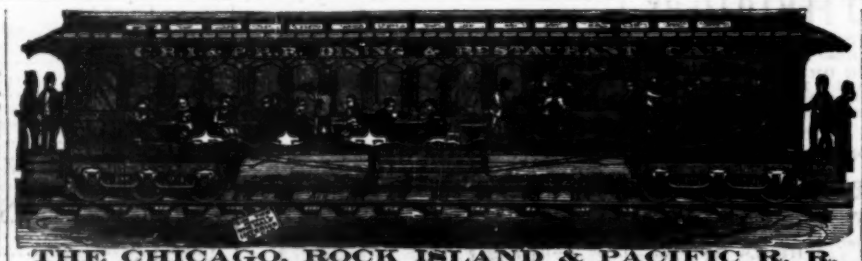

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